

the
Aramaic
New Covenant

A Literal Translation & Transliteration

Publisher,
exeGeses BIBLES

Exegete,
Herb Jahn

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This
 Aramaic New Covenant
 is the
 Peculiar Possession

of _____
 presented

this _____ day

of the _____ month

in the _____ year

of our Lord Yah Shua the Meshiah
 on the occasion of

by _____

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Let ^{it} ^{be} ^{clear} ^{that} ^{the} ^{main} ^{part} ^{of} ^{the} ^{document}

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and ^{to} ^{show} ^{the} ^{importance} ^{of} ^{the} ^{document}

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NOTE: Yah Chanan is placed first because it is the genesis of the Evangelisms. This also allows Acts to follow Luqa in their proper sequence. Placing Yah Hud in front of the Epistles of Yah Chanan, keeps the writings of Yah Chanan together at the finality.

PROLOGUE

Welcome, Dear Friend, to
the Aramaic New Covenant —
the first and only literal translation and transliteration of the New Covenant — translated directly from the
language of our Lord Yah Shua the Meshiah and his apostles.

Get set for a bumpy read.

THTHVINGBNHSBNTHTNTHTVINGBNHSNTBN

The foregoing is how all original manuscripts were written — no vowels, no spaces — no
distinguishment of upper or lower case — no punctuation.

Imagine, if you will, the totality of Scripture scribed on scrolls in this format.

If you are having any difficulty whatever in deciphering the above, here is how we would present it
today:

That having been, has been:
that not having been, has not been.

Humanity, with all its imperfections, has traversed quite a journey (come a long way).

And here we are, claiming that this is the only literal translation and transliteration of the New
Covenant from the Aramaic to the English.

And even with all its imperfections, this is the first attempt ever to translate every word as accurately
as humanly possible, always seeking discernment as offered by the Holy Spirit.

Even the idioms are literally translated and transliterated. Those we understand, we have explained.
Those we understand not, we left for you to research.

Now, let's get back to the "bumpy read" part. The sequence of words of the Aramaic differs from the
English. If we were to retain the sequence of words, some verses would not be coherent; some verses
would have an opposite meaning.

Another part of the bumpy read is directly related to the structure of the manuscripts. For example, most
of the writers, under the inspiration of the Holy Spirit, would begin a simple sentence — and then as the
Holy Spirit took over their own volition, the simple sentence emerged as a complete summation of a
subject. In Ephesaya 2, Paulaus begins with a simple, "And also to you" and finishes his first sentence into
what humanity has so conveniently subdivided into nine verses.

You'll also discover a number of dangling sentences — but only because translating is so limited. I
earnestly believe that, as you read 'In Spirit' you discern 'In Spirit'.

Among the two most important words (except for the words of Deity) are, what I have named, the two
verbs of existence: (1) *it vv* had, has, have, having; and (2) *hewa vv* be, become, been, being.

These are the most important and the most difficult to present in a fluent, grammatical format.

You will discover the prime example of their importance in the first five verses of Yah Chanan.

Most versions merely gloss over these words by substituting the word, *was*. In its most precise form, *was* means in some time past. Our renderings, *having been*, indicates an existence from eternity past and through the present — and doctrinates us that our Lord Yah Shua the Meshiah was (had been) in the beginning with God, and was not an afterthought.

And there are many other verses where one of the verbs is used and the other is implied. In these instances we have rendered both words, with the implied verb in smaller letters.

How often have I been asked, “How am I able to know what the Bible really says?”

Allow me to say, “The Aramaic New Covenant” with its “bumpy read” is as close as possible to have this understanding from the manuscripts we have in our possession today.

Following the text of this Aramaic New Covenant are a number of WORD SUMMARIES. These WORD SUMMARIES are especially enlightening in defining the many transliterations.

~ ~ ~

INTRODUCING
the
exeGes BIBLES CDRom.

This little disk has imbedded within its tiny surface all of the following:

1. The Aramaic New Covenant CDRom BOOK
— which is identical, page for page with the Hard Cover Book.
2. The Aramaic New Covenant CDRom INTERLINEAR
— equivalent to a book of more than 5,000 pages. Each line of text is followed by the Aramaic root and its English synonymns.
Also, following the INTERLINEAR, are the WORD SUMMARIES.
And following the WORD SUMMARIES are the SYNONYMNS.
And preceding each line of SYNONYMNS are the Aramaic Words grouped by ROOT FAMILIES.
These Aramaic root words, together with the SYNONYMNS, show you how we arrived at the text, and also challenge you to critique each rendering.

The Aramaic New Covenant — the only literal translation and transliteration of the New Covenant from the language of our Lord Yah Shua the Meshiah and his apostles.

AN ADDED BONUS:

3. *the exeGes parallel BIBLE*
— the only two literal translations and transliterations of the Old and New Covenants from the Aramaic, Hebraic, and Helenic — side by side.
In the left column:
The *exeGes ready research BIBLE* based on the Authorized King James Version, with myriads of exeges inserted at the points of occurrence.
In the right column:
The *exeGes companion BIBLE*, with the same myriads of exeges in an inspirational easy reading format.

This *exeGes BIBLES CDRom* is compatible on Macintosh, DOS, Unix and Windows.

exeGes BIBLES is a nonprofit corporation hanukkahed to the preparation and publishment of literal translations and transliterations of the Scripture.

TEXTUAL CRITICISM**Student Requisites:****Classroom:****Classtime:****Exegete:****101****Intense Interest****Wherever****Whenever****Herb Jahn**

A manuscript is a manually scribed scribings. The scribings with which we are most concerned are known collectively as Scripture.

Scripture is a series of scribings scribed by scribes — of holy persons moved by the Holy Spirit.

Scripture consists of what humanity has named the Old Covenant and the New Covenant — both of which were originally scribed in the Semitic languages.

The Scribings of the Old Covenant were so carefully copied, that if a scribe made even the slightest error, or splattered a droplet of ink, the total manuscript was destroyed.

These scribings had no distinctive upper or lower case letters as we know them, and consisted only of consonants with no vowels. The sounds were carried by tradition from generation to generation. There are rather accurate copies of these scribings in existence to this day.

This accuracy continued until somewhere between the fifth and eighth centuries A.D. At this time the Masorites took it upon themselves to insert vowel and punctuation points, and even added marginal notes. And thus, the first Version of Scripture was produced. Most of the Old Covenant translations of today are translations of this Masoritec Version.

The New Covenant is a much more complex matter. Most of the scribings on which our many versions are based were scribed in Yaunait (also known as Hellene or Bible Greek). And while they claim to be accurate manuscripts, there is great divergency between them.

The most widely accepted version, the Textus Receptus (Received Text) indicates no difference between Lord, LORD, or Yah Veh.

The Nestle Version distinguishes between Lord, LORD, and Yah Veh by inserting the article, the, when Lord is indicated (except in the Evangelism of Luqa).

This is most confusing, as our Lord Yah Shua the Meshiah (Jesus Christ) spoke Aramaic and Hebraic. You may confirm this in your Webster's Unabridged Dictionary. This being true, most all today's versions are translations of translations.

Many proofs of the Aramaic and Hebraic are evident even in the Yaunait versions. In all the Evangelisms (Gospels) except Luqa (Luke), one reads the Aramaic and Hebraic words that our Lord Yah Shua the Meshiah spoke. Paulaus the Apostle tells us that he conversed with Yah Veh in Hebraic. And his transliteration, Maranatha, is Aramaic.

Most fortunately for us, some copies of scribings of the New Covenant in Aramaic and Hebraic have been preserved, and fragments are still being discovered.

Unfortunately, they have not been preserved as well as the Old Covenant Scribings. But our careful research gives us some insight into what the New Covenant relates. For example, most people understand the Hebraic word shalom to mean peace. But its meaning is much more significant. It includes the state of being fully satisfied and satisfied fully. And that includes the state of total contentment to the satisfaction (payment) of a debt — as well as the satisfaction of getting even as in betraying.

One of my first “holy hunches” was that when Yah Shua hung on the stake, the words, “It is finished” were the Hebraic, “Shelem”, the verb of shalom. And I so translated it in the *exeGesés ready research* and *exeGesés companion BIBLES*.

So when I first discovered the Aramaic Translations of the New Covenant, that was the first verse I proofed. And there it was, “Shalam”.

However, there are some problems with the Aramaic Manuscripts of what we call the New Covenant. In our translation and transliteration work, we have allowed the Old Covenant renderings to take precedence over the New Covenant.

This may well be a trust building experience. Considering the fallibility of humanity, with all the possibility of corruption, and the passage of the eons, how mightily the Scripture has been preserved — preserved so well that none need see eternal destruction, but that all may experience eternal life.

The reasons the Aramaic translation and transliteration are so important are many.

Holy Scripture is one Book. Just because humanity has divided it into two portions does not make it so. The four century supposed silence between the Old and New Covenants was not a time of neglect or the forgetfulness of God. It was a necessary time span to fulfill the prophecies of Dani El.

Holy Scripture is scribed in the Semitic languages of Aramaic and Hebraic. When you research this, you will see the harmony of total Scripture. You will recognize the Manifestion (Apocalypse) as the fulfillment of prophecies of the prophets.

And so, we now bring you The Aramaic New Covenant — the one and only literal translation and translation of the New Covenant in the language of our Lord Yah Shua the Meshiah.

Graced — whoever reads.
Even so, come Lord Yah Shua.
And everyone said, Amen.

Yes, this is an Infomercial.

Yes, this is the story of my life — my later life.

Once upon a time, a long, long time ago, when the years of the days of my life were sixty and four, I began to ponder three words — three words found in one verse of Scripture — exactly once — never before, never again. The three words? Body, Soul, Spirit.

Most all of us suppose that we know the meaning of Body — but only from our bodily experience. We of the Meshiah know that when the maggots destroy our body, that in our flesh we see God.

But what about Soul? Spirit? What mean they? How differ they? I asked a number of folks who had passed through the earthly halls of spiritual learning — and not a one of them could tell me. Very recently I heard a theologian proclaim in the Priestal Precinct, “What is the difference between soul and spirit? Frankly, I don't know!”

And there I sat, wanting to raise my hand and say, “I know! I am able to tell you!” But I didn't.

I found out in a blessed way. I studied the Scripture. Guess what I first discovered. Soul, in the Old Covenant, was mistranslated into more than forty different words.

I discovered that only two verses in Scripture declared that Yah Veh had a soul — and one was mistranslated.

Then I read the work of another theologian, who commented on an important verse containing one of the many mistranslations, who wrote, “To translate this verse correctly would not make sense.”

I said to the Bookseller, “I would like to tell him how the correct translation does make sense.” To which the Bookseller replied, “Well he's already in heaven.” To which I replied, “Well then he already knows.”

And I thought to myself, “No one has the right to mistranslate Scripture just because they do not understand it. We must translate Scripture as accurately as possible. God will send someone someday to explain it. And if we must wait until we sit at His feet, so be it.” Remember the old hymn? Someday He'll make it plain to me; Someday when I His face shall see.

Then I proceeded to the word Spirit. The Old Covenant Hebraic and Aramaic words (Ruwach and Ruha) have a two—fold meaning, Spirit and Wind. One desparately needs the spirit of discernment to know which word to use — and when.

Allow me to ramble a bit, and seemingly sidetrack. There are, in Scripture, what I call the three great ‘puffs’ — The first, when the Father puffed into Adam; the third, when the Son puffed into the disciples; and the second, when the Spirit puffed into the dry bones in the valley. There they are, three great ‘puffs’ — one by the Father, one by the Son, and one by the Spirit.

Now back to the subject of Spirit. In the Valley of Dry Bones, it is difficult to understand how anyone could fail to see this as the life giving work of the Holy Spirit. Yet some translations mistranslate Spirit as Wind.

In the New Covenant, in Yaunait, Pneuma is the word for Spirit, and Anemos is the word for Wind — two totally different words. And in the New Covenant, Pneuma is correctly translated Spirit, or its old English equivalent Ghost, in every verse — except one. And this is true of every translation — except two — and now, except three.

Visualize this: Some ruler comes to Yah Shua to find out how to have eternal life. And Yah Shua explains in some detail and at some length that this is an upper birth endued by the Holy Spirit. And then, all of a sudden, every translation — except two — and now except three — says, “The wind bloweth where it listeth” — or other words to the same effect.

The *exeGesés parallel BIBLE* correctly renders the verse, The Spirit puffeth where he willeth, and, The Spirit puffs where he wills.

There they are — three words — Body, Soul, Spirit — all thoroughly explicated in the WORD SUMMARIES.

Then I asked me, What would happen if someone — anyone — would literally translate or transliterate every word of the Old Covenant — 8,500 words, and every word of the New Covenant, 5,500 words — 14,000 words plus all the parts of speech, the cases, the tenses.

So I took my nine favorite research books, and began with word number one, ab — father.

Along the way, I would get “holy hunches”. And then as I researched, these “holy hunches” were confirmed — one by one. Some confirmed my lifetime trust system — some altered it immensely.

Ten years later, when the years of the days of my life were seventy and four, I thought the work was, as they say, shelemed (see: WORD SUMMARIES).

What to do, what to do?

I felt that the work needed to be published. So I sent copies to most of the publishers. The responses were of two types: rejects and non—reply replies.

Then Dawn, my precious editor, suggested that if the work was to be published, our Lord Yah Shua the Meshiah would send a printing press — preferably a web offset.

One of my first visits was to a printing press dealer, who told me, “Sounds like a worthy project. I don't much go for this, but my wife is one of those (and he flicked his wrist) Bible study people.”

I asked him if he would tell his wife, and that she and I would pray him under conviction.

He laughed, and said he would, and he did.

Then sign followed sign — and we self—published our First Edition titled, The Authorized King James Version of 1611 in *exeGesés*.

Then in celebration, the printing press dealer and his good lady took me to lunch. On the way home, I sat in the front with him, with his lady in the back. All of a sudden he brought up the subject of eternal life. And all of a sudden, with his eyes wide open, he prayed and surrendered his life to our Lord Yah Shua the Meshiah.

On the morning of the day when the years of my life were seventy and five — at 11:30 a.m. — when I was alone — and I mean, alone — you know the feeling, I received a call from Dan Penwell of World Bible Publishers. After a long, friendly conversation, I asked Dan, “What's this leading up to?” And Dan said, “We'd like to publish your *exeGesés BIBLE*.”

You can well imagine my rejoicing. But then I got angry with me. I started thinking, If I'm a child of our Lord Yah Shua the Meshiah that I claim to be, why was I not rejoicing before Brother Dan called?

Well anyway, Dawn and I did some editing and proofing, and on the day when the years of the days of my life were seventy and six, Dawn and I stood at our little booth at the Atlanta Christian Booksellers Convention, with a “dummy” that had a beautiful leather cover, a bunch of blank sheets, and a few computer generated inserts.

From that “dummy” (a printer's term), World's first order was for 500 *exeGesés ready research BIBLES*.

What a confirmation!

And when the days of the years of my life were seventy and seven, Dawn and I stood at the Denver Christian Book Sellers Convention, presenting a brand new *exeGesés parallel BIBLE* — two exegesés, side by side.

The left column contains the *exeGesés ready research BIBLE* — the Authorized King James Version with its myriads of exegesés explicated at the points of occurrence; and in the right column with the *exeGesés companion BIBLE* — containing all the exegesés in an easy to read, reverential classic English.

So what's new? At the Denver Convention, a goodly number of you asked if we would bring out a CDROM — to which I said, “Never”. I was not about to let some hacker buy a disk and copy my life's work.

Recently, Mark, my oldest son and I were reunited — and he said, “Dad, how about bringing out a CDROM?” And I began to reflect — how selfish of big, old, spiritual me!

So now when the years of the days of my life are seventy and eight, here is my life's work — on CDROM! Help yourself! Copy! Evangelize!

Well, that's the story of my life — up to now, that is.

So why am I writing all this? To be sure, to encourage those birthed of our Lord Yah Shuah the Meshiah everywhere, and Christian Booksellers in particular, to focus on evangelizing the Scripture — to give and to sell the *exeGesés parallel BIBLE* — the only literal translations and transliterations, ever — and now, the Aramaic New Covenant.

But more than that. Please hear me out. You've all heard these expressions: The first _____ years of a child's life are the most important! Most marriages break up in the _____ year! Life begins at _____! You fill in the blanks.

Well my life really (and I hate the word, really) began when the years of the days of my life approached sixty and four. And now the years of the days of my life are seventy and eight.

In my witness, I usually hallal Yah for these three: My last breath, this breath, and my next breath. And He has been trustworthy to sustain me for so many times a minute for so many years. And don't hold your breath, I may outlast you.

But whether or not, whoever you are, whatever your age, the rest of your life begins now. What you do with it is pretty much up to you know whom.

**GENESIS OF THE EVANGELISMS
GENEALOGY OF THE WORD**

1:1 In the beginning
the Word having been
and the Word having been unto God
and God having been the Word
2 he having been, in the beginning, unto God
3 all through his hand became:
and without him
not even one being whatever became.
4 In him life became
— the life having the light of the son of humanity:
5 and the light enlightened the darkness
and the darkness overtook it not.

THE WITNESS OF BAPTIZER YAH CHANAN

6 And a son of humanity being apostolized from God
— his name, Yah Chanan,
7 comes as a witness
— to witness concerning the Light
so that through his hand, all humanity may trust:
8 he, not being that Light,
— but witnessing concerning that Light
9 — having been for the light of truth
enlightening every human coming into the world:
10 — he, being in the world,
and the world, being through his hand,
and the world, not knowing him,
11 he comes to his own,
and his own take him not.

THE GOD BIRTH

12 And whoever takes him
he gives them sultanship to be sons of God
who trust in his name
13 — who, not of blood,
not of the will of flesh,
not of the will of man,
but of God, are birthed.

THE WORD BEING FLESH

14 And the Word being flesh
and resting within us,
and we, seeing his glory,
— the glory as of the only birthed of the Father
filled with grace and truth.

15 Yah Chanan witnesses concerning him,
and shouts and words,
This is he of whom I worded,
He coming after me, being before me,
because of being from the first:
16 and we all take of his fullness
and grace for grace.

17 Because the torah
was given through the hand of Mosheh:
and truth and grace
became through the hand of Yah Shua Meshiah.
18 No human has seen God — not ever:
the only birthed of God
having been in the bosom of the Father
he declares.

BAPTIZER YAH CHANAN INTERROGATED

19 And this is the witness of Yah Chanan
when the Yah Hudaya apostolize
priests and Levaya from Uri Shelem
to question him, Who are you?

20 And he professes, and denies not:
but professes, I — I AM not the Meshiah.

21 And they question him again,
So what? Are you Eli Yah?

And he words, I have not been.

Are you that prophet?

And he words, Not.

22 And they word to him, Who are you?
— to give word to them who apostolize us.
What word you concerning your soul? .

23 He words,
I — the voice of one calling in the wilderness,
Straighten the way of Yah Veh,
as Yesha Yah the prophet words.
Yesha Yah 40:3

24 And those being apostolized of the Pherisa:
25 and questioning him, and wording to him,
So why baptize you,
if you have not been the Meshiah
and not Eli Yah and not the prophet?

26 Yah Chanan answers wording to them,
I baptize — I in water:
and standing among you is he whom you know not
27 — he coming after me, being before me
of whom I am not worthy
to release the leather of his sandals.

28 These become in Beth Anya across Yurdenan,
where Yah Chanan is baptizing.

THE WORD IS THE LAMB OF GOD

29 And the day after
Yah Chanan sees Yah Shua coming toward him,
and words, Behold the Lamb of God,
who bears the sin of the world!
30 This is he concerning whom I word,
After me comes a man, who being before me
because of being first:
31 and I, not knowing him,
except to notify Isra El
— because of this I come baptizing in water.

THE WORD IS THE SON OF GOD

32 And Yah Chanan witnesses, wording,
I saw the Spirit descending from the heavens
as a dove
and abiding upon him:
33 and I, not knowing him,
but he who apostolized me to baptize in water,
worded to me,
Upon whomever you see the Spirit descending
and abiding upon him
— he baptizes in the Spirit of holiness.
34 — and I saw and witness,
that this is the Son of God.

YAH SHUA BEGINS HIS MINISTRY

35 And on another day,
Yah Chanan standing with two of his disciples
36 and looking at Yah Shua when walking
and wording, Behold the Lamb of God!

YAH CHANAN 1, 2

37 And the two disciples hear him when wording,
and they go after Yah Shua:

38 and Yah Shua turns and sees them coming after
and words to them, What seek you?

They word to him, Rabbi!
Where have you been?

39 He words to them, Come and see.
And they come and see where he has been:
and are being toward him that day
— for it has been as hour ten.

THE WORD IS THE MESHIAH

40 And one of those having heard from Yah Chanan
and gone after Yah Shua

41 has been Andrewas the brother of Shimun
who first sees Shimun his brother,
and words to him, I have found the Meshiah!

42 — and he brings him to Yah Shua.

And Yah Shua looks at him, and words,
You are Shimun Bar Yauna:
you are called Kepha!

43 And on another day Yah Shua wills to go to Gelila
and finds Philipaus
and words to him, Come after me.

44 And Philipaus, has been from Beth Sayada
the city of Andrewas and Shimun:

45 and Philipaus finds Nathana El, and words to him,
He, concerning whom Mosheh scribed in the torah
and in the prophets
— we found him

— that Yah Shua, the son of Yauseph from Nasrath.

46 And Nathana El words to him,
From Nasrath?
Whatever graced is possible from Nasrath?
Philipaus words to him, Come and see.

47 And Yah Shua sees Nathana El when coming to him
and words concerning him,
Behold, truly a son of Isra El,
having no deceit within!

48 Nathana El words to him,
From whence know you me?

Yah Shua words to him,
Ere Philipaus called to you,
when under the fig tree, I saw you.

49 Nathana El answers wording to him,
Rabbi, you are the Son of God!
You are the Sovereign of Isra El!

50 Yah Shua words to him,
Because I worded concerning you,
I saw you under the fig tree, trust you?
Greater than these you see.

51 He words to him,
Amen! Amen! I word to you,
From now on you see the heavens open
and the angels of God
when ascending and descending
toward the Son of humanity.

THE FIRST SIGN BY YAH SHUA

2:1 And on day three,
a banquet being in Qatne, a city of Gelila:
and the mother of Yah Shua being there
2 and also Yah Shua and his disciples
are called to the banquet:
3 and lacking fermented wine
the mother of Yah Shua words to him,
They have no wine.

4 Yah Shua words to her,
What is that to me and to you, woman?
My day has not yet come.

5 His mother words to the ministers,
Whatever he words to you, work.

6 And there have been six waterpots of stone
set according to the purification of the Yah Hudaya
— each holding two — two or three rebia.

7 Yah Shua words to them,
Fill the waterpots with water.
— and they fill them over.

8 He words to them, Now draw,
and bring to the hierarch of the feast.
— and they bring.

9 And when the hierarch of the feast tastes
the water becomes fermented wine
and not knowing from whence it became
— and the ministers knowing
— they who filled the water
the hierarch of the feast calls to the groom
10 and words to him,
Every human first brings the graced fermented wine:
and whenever they intoxicate, the lesser:
and you guarded the graced fermented wine until now.

11 This is the first sign Yah Shua works
in Qatne of Gelila
and notifies his glory
and his disciples trust in him.

YAH SHUA CLEARS THE PRIESTAL PRECINCT

12 After this he descends to Kephar Nahum
he and his mother
and his brothers and his disciples:
and being there a few days
13 and the Pasach of the Yah Hudaya being near
and Yah Shua ascends to Uri Shelem:
14 and finds in the priestal precinct
those merchandising bulls and sheep and doves
and the coinchangers sitting:
15 and he works a whip of rope
and ejects them all from the priestal precinct
with the sheep and the bulls and the coinchangers:
and pours their coins and overturns their tables:
16 and to those merchandising doves, he words,
Take these hence:
and work not the house of my Father
a house of merchandise
17 — and his disciples remember it is scribed,
The zeal of your house consumes me.

Psalms 69:9

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

18 And the Yah Hudaya answer him, wording,
What sign show you us, that you work these?

YAH CHANAN 2, 3

19 Yah Shua answers and words,
Raze this nave, and in three days I raise it.

20 The Yah Hudaya word to him,
For forty and six years to build this nave
and you, raise it in three days?

21 And he is wording concerning the nave of his body:
22 and when he rises from the house of the dead
his disciples remember him wording this to them
and they trust the scripture
and the word Yah Shua worded.

THE PASACH FEAST

23 And Yah Shua, when having been in Uri Shelem,
in the Pasach, in the feast,
many trust in him
seeing the signs he works:

24 and Yah Shua is not entrusting his soul to them
because of him knowing all humanity:
25 and not needing humanity to witness
concerning all the sons of humanity:
for he knows what has been in sons of humanity.

THE SPIRIT BIRTH

3:1 And one man, having been of the Pherisa,
his name being Niqadimus
— a hierarch of the Yah Hudaya
2 who comes to Yah Shua by night
and words to him, Rabbi,
we know you are apostolized from God, a doctor:
for no one is able to work these signs you work
unless God be with him.

3 Yah Shua answers, wording to him,
Amen! Amen! I word to you,
if humanity is not birthed by the hierarch
he is not able to see the sovereigndom of God.

4 Niqadimus words to him,
How is a man able to birth — that old?
Is he able again
to enter the womb of his mother a second time
and birth?

5 Yah Shua answers, wording,
Amen! Amen! I word to you,
If humanity is not birthed of water and Spirit
he is not able to enter the sovereigndom of God:
6 that birthed of flesh is flesh:
and that birthed of Spirit is spirit:
7 marvel not that I word to you,
you need to be birthed by the hierarch.
8 The Spirit puffs where he wills
and you hear his voice:
but you know not whence it comes and where it goes:
thus has every human birthed of the Spirit.

9 Niqadimus answers, wording to him,
How is this possible to be?

10 Yah Shua answers, wording to him,
You, a doctor of Isra El, and know these not?
11 Amen! Amen! I word to you,
What we know, We word,
and what we see: we witness
and our witness, you take not:
12 if I word to you of the earth, and you trust not,
how, if I word to you of the heavens, trust you?

13 And no human ascends to the heavens
except he who descends from the heavens
— the Son of humanity who has the heavens .

LIFE ETERNAL

14 And as Mosheh lifted
the serpent in the wilderness,
even thus must the Son of humanity be lifted:
15 so that all humanity trusting in him not destruct
but have life eternal.

Yah Chanan 12:30—34

16 For thus God loved the world:
as to give his only birthed Son:
that whoever trusts in him not destruct
but have life eternal.

17 For God apostolized not his Son into the world
to judge the world:
but that the world be saved through his hand.

18 Whoever trusts in him is not judged:
and whoever trusts not is already judged:
because he trusts not
in the name of the only birthed Son of God.

19 And this is the judgment:
light comes into the world,
and the sons of humanity love darkness more than light
for their work has been evil.

20 For all working hateful hate the light:
and come not to the light
lest his works be admonished:

21 and they who work truth come to the light,
to notify that his works are worked in God.

THE FINAL WITNESS OF BAPTIZER YAH CHANAN

22 After these,
Yah Shua and his disciples come
to the earth of Yah Hud:
and returns there, baptizing with them:
23 and Yah Chanan is also baptizing in Ainyaun
over alongside Shalim
because of much water having been there:
and they are coming and being baptized:
24 for Yah Chanan is not yet fallen into the guardhouse.

25 And so be it, there being a question
from one disciple of Yah Chanan
with one Yah Hudaya concerning purification:
26 and they come to Yah Chanan, wording to him,
Rabbi, he being with you across Yurdenan,
concerning whom you witness,
behold, he also baptizes many, and they come to him.

27 Yah Chanan answers, wording to them,
Humanity is not able to take,
by the will of his soul, whatever,
unless if given to him from the heavens.

28 You witnessed that I worded to you,
I, be not the Meshiah,
but apostolized before him.

29 He having the bride is the groom:
and the friends of the groom,
are they who stand and heed him,
cheering with great cheer
because of the voice of the groom:
so this my cheer is fulfilled.

30 He needs to greaten and me to lessen:
31 for he coming from above is above all:
he who is of the earth is of the earth
and words of the earth:

32 he coming from the heavens is above all:
and what he sees and hears, he witnesses:
and humanity takes not his witness:

YAH CHANAN 3, 4

33 and they who take his witness seal that God is true:
34 for he whom God apostolizes
words the word of God:
for God is not giving him the Spirit by measure.
35 The Father loves the Son
and gives all into his hand.
36 He who trusts in the Son has life eternal:
and he who is not convinced of the Son sees not life
but the anger of God abides upon him.

YAH SHUA GOES TO GELILA

4:1 And Yah Shua knows
that the Pherisa hear that he
works and baptizes more disciples than Yah Chanan
2 — when Yah Shua is baptizing no one
except his disciples,
3 he leaves Yah Hud and goes again to Gelila

YAH SHUA AND THE SHAMRAYA

4 — and he is working
and passing over among the Shamraya
5 and he comes to a city of the Shamraya called Shakar
over along side the field
Yaaqub had been giving Yauseph his son:
6 and the fountain of Yaaqub having been there,
and Yah Shua, belaboring from his labor on the way,
sitting upon the well, having been about hour six
7 and a woman of Shamrin comes to fill water.

8 And Yah Shua words to her, Give me a drink.
— for his disciples were entering the city
to merchandise for nourishment.

9 So the woman a Shamraya words to him,
How is it you, a Yah Hudaya,
ask drink of me, being a woman, a Shamraya?
— for the Yah Hudaya use not with the Shamrayam.

10 Yah Shua answers and words to her,
If you, were knowing the gift of God,
and who is wording to you, Give me a drink:
you had been asking of him,
and he had been giving you living water.

11 The woman words to him,
My Lord, you have no pail and the well is deep:
whence have you living water?

12 Why?
Are you greater than our father Yaaqub
who gave us this well
from which he drank — and his sons and his flock?

13 Yah Shua answers her, wording,
All who drink of this water thirst again:
14 and all who drink of the water I give
thirst not eternally:
but the water I give
becomes a well of water within
springing to life eternal.

15 The woman words to him,
My Lord, give me of this water
that I not be thirsting again
and not coming to bail from here.

16 Yah Shua words to her,
Go, call your master, and come here.

17 She words to him,
I have no master.

Yah Shua words to her,
Well worded — not having a master:
18 for you have had five masters:
and he whom you now have is not being your master
— in this you word truly.

19 The woman words to him,
My Lord, I see you are a prophet:
20 our fathers worshipped on this mountain
and you word, that in Uri Shelem
is where we need to worship.

21 Yah Shua words to her,
Woman, trust me, the hour comes,
when not on this mountain
and not even in Uri Shelem worship the Father:
22 you worship what you know not:
and we worship what we know:
for life is of the Yah Hudaya.
23 But an hour comes, and now having been,
when the true worshippers
worship the Father in spirit and in truth:
for the Father also seeks worshippers as these
24 for God is a Spirit:
and they who worship him
need to worship him in spirit and in truth.

25 The woman words to him,
I know that the Meshiah comes
and when he comes, he doctrinates all to us.

26 Yah Shua words to her,
I — I AM wording — I with you.

27 And when he is wording his disciples come
and marvel that he is wording with the woman
— and no human words, What seek you?
or, Why word you with her?

28 And the woman leaves her waterpot
and goes to the city and words to humanity,
29 Come see a man
who worded to me all I ever worked!
Why? This is the Meshiah.
30 — and humanity is going from the city
and coming to him.

THE FOOD OF YAH SHUA

31 Between these, his disciples are seeking of him,
wording to him, Rabbi, eat.

32 And he words to them,
I have food to eat that you know not.

33 The disciples word among themselves,
Why? Has anyone brought him whatever to eat?

34 Yah Shua words to them,
My own food
is to have worked the will of him who apostolized me
and to shelem his work.

35 Word you not,
After four months comes the harvest?
Behold, I word to you,
Lift your eyes and see the earth:
for they reach to whiten — ready to harvest:
36 and whoever harvests, takes reward:
and congregates fruit to life eternal:
and the seeder and the harvester cheer in union.
37 For this has been that word of truth,
Another seeds and another harvests.

38 I apostolize you
to harvest whatever you have not been laboring:
for where another labors
you are entering upon their labors.

39 And many of the Shamraya of that city trust in him
because of the word of the woman
who had been witnessing,
He worded to me of all I ever worked.

YAH SHUA AND THE SHAMRAYA

40 And when Shamraya go to him,
they seek of him to be with them:
and being there two days,
41 and many trust in him because of his word.

42 And they are wording to the woman,
That now, not because of your wording,
are we trusting in him:
for we hear and know
that this is truly the Meshiah
— the Saviour of the world.

43 And after two days Yah Shua goes from there,
and goes to Gelila:
44 for Yah Shua witnessed
that a prophet, in his city, is not honored:
45 and when he comes to Gelila,
the Gelilaya take him,
seeing all the signs
he worked at Uri Shelem at the feast
— for they had also been coming to the feast.

THE SECOND SIGN OF YAH SHUA

46 And Yah Shua comes again into Qatne, Gelila
where he worked the water fermented wine:
and having been at Kephah Nahum
a servant of a sovereign whose one son became sick
47 hears that Yah Shua is coming
from Yah Hudah to Gelila:
and he goes to him
and is seeking of him to descend and heal his son
for he is near dying.

48 Yah Shua words to him,
If you see not signs and marvels, you trust not.

49 The servant of the sovereign words to him,
My Lord, descend ere my lad dies.

50 Yah Shua words to him,
Go your way: your son, he is alive!
— and the man trusts the word Yah Shua words to him
and he goes:

51 and when he descends his servants meet him
and evangelize, wording to him, Your son enlivened.

52 And he asks them what season he healed:
and they word to him,
Yesterday at hour seven the fever left him
53 — and his father knows it is the hour
Yah Shua worded to him, Your son lives!
— and he trusts — he and all his house.

54 This again is the second sign Yah Shua works,
when coming from Yah Hud to Gelila.

YAH SHUA HEALS ON THE SHABBATH

5:1 After these,
being a feast of the Yah Hudaya,
and Yah Shua ascends to Uri Shelem:
2 and there has been in Uri Shelem
one place for baptizing,
called in Hebraït, Beth Hesda:
wherein there have been five porticos:
3 and in these many peoples are being cast
— sick and blind and lame and withered
awaiting the quaking of the water:
4 for an angel, time to time,
is descending into the baptismal
and quaking the water:
and whoever descends first
from after the quaking of the water
is being healed of every affliction he has been having.

5 And there has been one man
having been with a sickness thirty and eight years:
6 Yah Shua sees him placed there,
and knowing he has been there much time,
he words to him, Will you to be healed?

7 The sick answers him, wording,
Yes, my Lord, and I have no human,
whenever the water quakes,
to place me into the baptismal:
but while I am coming,
another descends in front of me.

8 Yah Shua words to him,
Rise, take your pad and walk
— and straightway the man heals
and takes his pad and walks.

9 And that day, being Shabbath
10 and the Yah Hudaya word to him who is healed,
It is Shabbath:
you are not allowed to carry your pad.

11 And he answers, wording to them,
He who worked my healing, worded to me,
Take your pad and walk.

12 And they ask him,
What man worded to you,
Take your pad, and walk?

13 And he having been healed knows not who:
for Yah Shua was hiding from him
— vast congregations having been in that place.

14 After a time
Yah Shua finds him in the priestal precinct,
and words to him,
Behold, you are healthy again:
sin not again
— lest there be to you
that evil of the first.

15 The man goes and words to the Yah Hudaya
that Yah Shua healed him:
16 and because of this
the Yah Hudaya are persecuting Yah Shua
and seeking to slaughter him:
because of working these on Shabbath.

17 And Yah Shua words to them,
My Father works until now and I work

YAH CHANAN 5, 6

18 — and because of this
 the Yah Hudaya are seeking the more to slaughter him:
 not only because he is releasing the Shabbath,
 but also having worded
 concerning God being his Father
 — worthy his soul being equal with God.
 read: Philipisaya 2:5—8

19 And Yah Shua answers, wording to them,
 Amen! Amen! I word to you,
 the Son is not able to work whatever
 by the will of his soul,
 except whatever he sees the Father work:
 for what the father works,
 these also the Son likewise works:
 20 for the Father befriends the Son
 and all that he works, he shows him:
 and more works than these he shows him
 so that you marvel.
 21 For as the Father raises the dead
 and enlivens them:
 even thus the Son enlivens whom he wills.
 22 For the Father is not judging humanity,
 but gives all judgment to the Son:
 23 so that all humanity honor the Son,
 as they honor the Father:
 he who honors not the Son
 honors not the Father who apostolized him.
 24 Amen! Amen! I word to you,
 Whoever hears my word
 and trusts him who apostolized me
 has life eternal and comes not into judgment:
 but moves from death to life.
 25 Amen! Amen! I word to you,
 the hour comes — even now has been
 when the dead hear the voice of the Son of God:
 and whoever hears, lives.
 26 For as the Father has life in himself:
 thus he also gives the Son to be life in himself:
 27 and also authorizing him to work judgment.
 28 And because he is the Son of humanity,
 marvel not at this.

THE TWO RESURRECTIONS

An hour comes
 when all who are in the tombs hear his voice:
 29 and whoever worked graced,
 goes to the resurrection of life:
 and whoever worked evil,
 to the resurrection of judgment.
 30 I am not able
 to work whatever by the will of my soul:
 but as I hear, I judge: and my judgment is just:
 because I seek not my own will
 but the will of him who apostolized me.
 31 If I witness concerning my soul,
 my witness is not being true:
 32 another witnesses concerning me:
 and I know
 the witness he witnesses concerning me is true.
 33 You — you apostolize to Yah Chanan:
 and he witnesses concerning the truth:
 34 and I am not taking witness
 from the sons of humanity:
 but I word these, that you live:
 35 he, being a candle, beaming and enlightening,
 and you are willing to flicker for an hour in his light:

36 and I have witness greater than Yah Chanan:
 for the works the Father gave me to shelem
 — these works I work witness concerning me,
 that the Father apostolized me.
 37 And the Father who apostolized me,
 he witnesses concerning me.
 You hear not his voice — not ever,
 and see not his semblance:
 38 his word abides not within you:
 because whom he apostolized, you trust not.
 39 Examine the scriptures:
 for in them you presume to have life eternal:
 and these are witnessing concerning me:
 40 and you will to not come to me
 to have life eternal.
 41 I take not glory from humanity:
 42 but I know you,
 that you have not the love of God within.
 43 I come in the name of my Father
 and you take me not:
 if another comes in the name of his own soul,
 him you take.
 44 How are you able to trust
 — you who take glory one from one,
 and the glory from one God you seek not?
 45 Why?
 Presume you that I accuse you
 — I your accuser before the Father?
 you have one accuser accusing you
 — Mosheh, in whom you hope:
 46 for if you had trusted Mosheh,
 you had also been trusting in me:
 for Mosheh scribed concerning me:
 47 but if you trust not his scripture,
 how trust you my own word?

YAH SHUA FEEDS FIVE THOUSAND

6:1 After these
 Yah Shua goes across the sea of Gelila of Tiberiyaus:
 2 and a vast conggration goes after him
 because they see the signs being worked on the sick:
 3 and Yah Shua ascends the mountain:
 and is sitting there with his disciples:
 4 and the feast being near
 — the Pasach of the Yah Hudaya:
 5 and lifting his eyes,
 Yah Shua sees a vast multitude come to him:
 and he words to Philipaus,
 Where merchandise we bread for these to eat?
 6 — and he words this to test him
 for he is knowing what he is preparing to work.
 7 Philipaus words to him,
 Two hundred dinara of bread suffices not for them
 though each take little by little, one by one.
 8 One of his disciples words to him,
 — Andrewas, the brother of Shimun Kepha,
 9 We have here one lad
 having about five barley loaves and two fish
 but what are these for them all?
 10 And Yah Shua words, Work all humanity to repose.
 — and there is much herbage in that place:
 the men repose — five thousand in number
 11 and Yah Shua takes the bread and eulogizes:
 and distributes to those reposing
 — and thus also of the fish — as much as they will.

YAH CHANAN 6

12 And when they satiate, he words to his disciples,
Congregate the crumbs that abound
so that naught whatever destructs
13 — and they congregate
and fill twelve baskets of crumbs that abound
that abounded of them who ate
of the five breads of barley.

14 And those humans
when they see the sign Yah Shua worked,
are wording,
This truly is that prophet to come into the world.

15 And Yah Shua,
knowing they are prepared to come and seize him
to work him sovereign,
he departs into a mountain — he alone:
16 and when evening becomes,
his disciples descend to the sea
17 and sit in a sailer,
and are coming across the sea to Kephah Nahum:
and being darkened,
Yah Shua had not been coming to them:
18 and the sea is lifting about
because of the puffing by a great wind.

YAH SHUA WALKS ON THE SEA

19 And guiding
as about twenty and five or thirty stadia
and when they see Yah Shua walking upon the lake
when approaching toward the sailer:
and they awe:

20 and Yah Shua words to them,
I — I AM! Awe not!

21 And they are willing to take him into the sailer:
and within the hour
the sailer is at the earth they had been going.

22 And the day after
the congregation is standing across the sea
and sees no other sailer having been there
except if the one wherein his disciples ascended:
and concerning Yah Shua
not being with his disciples in the sailer,
23 — and other sailers coming from Tiberiyaus
about along side the place where they ate the breads
when Yah Shua had eulogized.

24 And when the congregation sees
Yah Shua and his also disciples not being there,
they ascend into sailers
and go to Kephah Nahum seeking Yah Shua:
25 and when they find him across the sea,
they word to him, Rabbi, when came you here?

26 Yah Shua answers them, wording,
Amen! Amen! I word to you,
You seek me, not because of seeing the signs,
but of eating the breads and satiating.
27 Work not for the food that destructs:
but for the food abiding to life eternal
which the Son of humanity gives you:
for this, God the Father sealed him.

28 They word to him,
What work we to work the works of God?

29 Yah Shua answers, and words to them,
This is the work of God:
to trust in him whom he apostolized.

30 They word to him,
What sign work you, that we see and trust in you?
What work you?

31 Our fathers ate manna in the wilderness:
as scribed,
He gave them bread from the heavens to eat.
Nechem Yah 9:5

32 Yah Shua words to them,
Amen! Amen! I word to you,
Mosheh had not been giving you
that bread from the heavens:
but my Father
was giving you the bread of truth from the heavens:
33 for the bread of God
is he who has descended from the heavens
and giving life to the world.

34 They are wording to him, Our Lord,
Give us evermore this bread.

YAH SHUA, THE BREAD OF LIFE

35 And Yah Shua words to them,
I — I AM the bread of life:
whoever comes to me famishes not:
and whoever trusts in me thirsts not eternally.
36 But I word to you,
that you have seen me, and trust not:
37 all whom my Father gives me, come to me:
and whoever comes to me, I eject not outside.
38 For I descended from the heavens
not to be working my will
but the will of him who apostolized me.
39 And this is the will of him who apostolized me,
of all whom he gave me, I destruct none of them:
but I raise them at the final day:
40 for this is the will of my father,
that all who see the Son and trust in him
have life eternal:
and I raise him at the final day.

41 And the Yah Hudaya are murmuring concerning him,
because he worded,
I — I AM the bread that descended from the heavens.

42 And they are wording,
Be this not Yah Shua the son of Yauseph
whose father and mother we know?
How words he, I descended from the heavens?

43 Yah Shua answers and words to them,
Murmur not one with one:
44 Humanity is not able to come to me
unless if the Father who apostolized me draws him:
and I raise him at the final day.
45 For it is scribed in the prophets,
And they all have been doctrinated of God.
So all who hear from the Father
and are doctrinated by him
come to me.

Yesha Yah 54:13

46 So be it not
that humanity has seen the Father,
except he who is from God — he has seen the Father.

47 Amen! Amen! I word to you,
Whoever trusts in me has life eternal.

48 I — I AM that bread of life.
49 Your fathers ate manna in the wilderness and died

YAH CHANAN 6, 7

50 and this is the bread
that descended from the heavens,
for humanity to eat thereof, and not die.
51 I — I AM the living bread
I descended from the heavens:
if humanity eat of this bread,
he lives eternal:
and the bread I give is my body
that I give for the life of the world.

52 And the Yah Hudaya are contending one with one,
wording,
How is this one able to give us his body to eat?

53 And Yah Shua words to them,
Amen! Amen! I word to you,
Unless you eat the body of the Son of humanity,
and drink his blood, you have no life in yourself.
54 Whoever eats of my body and drinks of my blood
has life eternal:
and I raise him at the final day.
55 For my body truly has been food,
and my blood truly has been drink:
56 whoever eats my body and drinks my blood
abides within me: and I within him:
57 as the living Father apostolized me
— and I am living through the Father
thus whoever eats me, he also lives because of me.
58 This is the bread that descended from the heavens
— not as your fathers eating manna, and dying:
whoever eats of this bread lives eternal.
59 He words these in the congregation
when doctrinating in Kephah Nahum.

60 And many of his disciples who hear him, word,
This is a hard word: who is able to hear it?

61 And Yah Shua knows in his soul
that his disciples are murmuring concerning it,
and he words to them, This offends you?
62 — so what if you see the Son of humanity
ascending to where he had been before?
63 The spirit enlivens:
the body profits naught whatever:
the words I word to you are spirit and life:
64 but there are some of you who have no trust.
— for Yah Shua had been knowing from before
who they are who trust not,
and who shelem him.

65 And he is wording to them,
Because of this I word to you,
humanity is not able to come to me,
unless given him of my Father.
66 — because of this word
many of his disciples go back
and are not walking with him.

THE WITNESS OF KEPHA

67 And Yah Shua words to the twelve
Why? Will you also to go?
68 So Shimun Kephah answers him, and words
My Lord, to whom go we?
You have the word of life eternal:
69 and we trust and know that you are the Meshiah,
the Son of the living God.

70 Yah Shua words to them,
Have I not been selecting you twelve
— and one of you is a Satan?

71 And he is wording about Yah Hudah
the son of Shimun — the urbanite
for he has been preparing to shelem him,
being one of the twelve.

7:1 After these Yah Shua is walking in Gelila:
for he wills to not be walking in Yah Hud,
because the Yah Hudaya are seeking to slaughter him.

**THE FEAST OF TABERNACLES
SUKKOTH — BRUSH ARBORS**

2 And being near
the feast of tabernacles of the Yah Hudaya,
3 his brothers word to Yah Shua,
Depart hence and go to Yah Hud
so that your disciples see the works you work.
4 For no human, having worked whatever secretly,
and who wills being known openly:
if you work these,
show your soul to the world
5 — for not even his brothers are trusting in him
— in Yah Shua.

6 So Yah Shua words to them,
My own time, until now, has not arrived:
and your own time is always prepared.
7 The world is not able to hate you:
and it hates me — because I witness concerning it
that its works are evil.
8 You ascend to this feast:
I ascend not to this feast now
because my own time is not yet shelemed.

9 He words these and abides in Gelila:
10 and when his brothers ascend to the feast,
then he also ascends
— not openly, but as secretly.

11 And the Yah Hudaya are seeking him at the feast
and are wording, Where is he?
12 — because of there having been much murmuring
in the congregation:
for some are wording that he is graced:
and others have been wording, Not:
but he deceives the people.
13 — and humanity is not wording openly
concerning him
because of fearing the Yah Hudaya.

14 And when it is midst the days of the feast
Yah Shua ascends to the priestal precinct
and is doctrinating:
15 and the Yah Hudaya are marveling, wording,
How knows this one the scrolls, when not doctrinated?

16 Yah Shua answers, wording,
My doctrine has not been my own:
but his who apostolized me:
whoever wills to work his will
understands the doctrine
— if of God,
or that I word of the will of my soul.
18 Whoever words of his will and mind
seeks the glory of his soul:
and whoever seeks the glory
of him who apostolized him,
is true:
having no unjustness in his heart.

YAH CHANAN 7, 8

19 Had not Mosheh been giving you the torah?
And no human of you guards the torah!
Why seek you to slaughter me?

20 The congregation answers, wording,
You have a demon!
Who seeks to slaughter you?

21 Yah Shua answers wording to them,
I work one work and you all marvel:
22 because of this Mosheh gave you circumcision
— not because of it being of Mosheh
but of the fathers:
and you in Shabbath circumcise a son of humanity:
23 if a son of humanity is circumcised
on the day of Shabbath,
because of not releasing
concerning the torah of Mosheh
murmer you all
for healing a son of humanity on the day of Shabbath?
24 Be not judging not regarding face,
but judge just judgment.

25 And humans from Uri Shelem are wording,
Is not this he, whom they seek to slaughter?
26 and behold, he words openly
and they word naught whatever to him.
— unless the elders know this truly is the Meshiah:
27 but this, we know from whence he is:
and when the Meshiah comes
humanity knows not from whence he is.

YAH SHUA DOCTRINATES IN THE PRIESTAL PRECINCT

28 And Yah Shua lifts his voice
when doctrinating in the priestal precinct, wording,
And me you know,
and from whence I am you know:
and from the will of my soul, come I not:
but true is he who apostolized me
— whom you know not.
29 And I know him:
from him, I am,
and he apostolized me.

30 And they seek to take him:
and no human places hands upon him
because of his hour not being yet come.
31 And many of the congregation trust in him
and are wording, When the Meshiah comes,
Why?
works he more signs than these that this one works?

32 The Pherisa hear that the congregation
word these concerning him:
and the Rabbi Priests apostolize guards to take him.

33 Yah Shua words,
Again a little time I am with you,
and I go to him who apostolized me.
34 You seek me, and find me not:
and where I have gone, you are not able to come.

35 The Yah Hudaya word among their souls,
Where is he ready to go, that we find him not?
Why?
Perhaps he prepares to go to the place of the peoples
and doctrinate the heathen?

36 What is this word he words,
You seek me, and find me not:
and, Where I am, you are not able to come?

THE INVITATION OF YAH SHUA TO TAKE THE HOLY SPIRIT

37 And on the day
— that great day — having been the final of the feast
Yah Shua is standing and shouting and wording,
If humanity thirsts, come to me and drink:
38 all who trust in me,
as the scripture words,
streams of living water flow from his belly.
39 — and he words this concerning the Spirit
whom those trusting in him are prepared to take:
for the Holy Spirit has not yet been given
because Yah Shua has not yet been glorified.

40 So many of the congregation,
hearing this word, are wording,
Truly this is the Prophet.

41 Others are wording, This be the Meshiah.
Others are wording,
Lest the Meshiah come from Gelila.

42 Indeed, is the scripture not wording,
From the seed of David
and from Beth Lechem — his own village of David
comes the Meshiah?
Michah 5:2

43 — and so be it, there becomes a schism
among the congregation because of him:
44 and some of their humans
have been willing to be taking him:
but no human places hands upon him:
45 and the guards come
to the Rabbi Priests and Pherisa, and word to them,
Why have you not brought him?

46 The guards answer,
Never ever worded a son of humanity as this man.

47 And the Pherisa word to them,
Why?
Are you also deceived?

48 Why?
Trust any of the hierarchs or of the Pherisa in him?
49 Unless if this people, not knowing the torah,
is cursed.

50 Niqadimus words to them
— one of them
who had been coming to Yah Shua by night,
condemns our torah any son of humanity
unless if it hear from the first what he worked?

52 They answer, wording to him, Why?
Are you also of Gelila?
Examine and see! For no prophet rises from Gelila.

53 So each go to his own house
8:1 and Yah Shua goes to the mountain of Olives.*
*this verse concludes Chapter 7.

THE ADULTERESS

8:2 And at dawn
he comes again to the priestal precinct
and all the people come to him:
and when he is sitting he is doctrinating them:
3 and the scribes and Pherisa bring him a woman
overtaken in adultery:
and when they stand her in their midst,

4 they word to him, Doctor,
this woman was overtaken openly
in the deed of adultery:
5 and in the torah of Mosheh
he misvahs us to stone such as these:
So what word you?
6 — they word this when testing him
— as accusing him:

— and when Yah Shua stoops under
and with his finger scribing upon the earth
as though he hears them not.*
*Not in the Aramaic

7 And when they abide when asking him,
and he straightens himself and words to them,
Who of you, not having sinned,
you cast the first stone upon her.

8 And again, when he stoops,
he is scribing upon the earth:
9 and when they hear
— reproved by their own conscience*
they are going one by one
when beginning from the elders even to the final:
and leave the woman alone
when having gone from her midst:
*Not in the Aramaic

10 and when Yah Shua straightens himself
and sees no one except the woman: *
he words to her — to the woman,
where have they gone?
Is no human condemning you?
*Not in the Aramaic
11 She words, No human, Lord.

And Yah Shua words,
Not even I condemn you:
go: from now, sin not again.

12 And again Yah Shua words with them,
wording, I — I AM the light of the world:
whoever comes after me, walks not in darkness,
but finds, for himself, the light of life.

13 The Pherisa word to him,
You witness concerning your soul:
your witness has not been true.

14 Yah Shua words to them,
Even though I witness concerning my soul,
my witness is true:
because I know from whence I come, and where I go:
and you know not from whence I come,
and know not where I go.

15 You judge carnally: I judge no human:
16 and if I judge, and my judgment is true:
because I am not alone,
but I and the Father who apostolized me.
17 And in your torah it is scribed,
The witness of two men is true.

18 I — I AM witnesses concerning my soul:
and the Father who apostolized me
witnesses concerning me.

19 They word to him, Where is your Father?

Yah Shua answers, wording to them,
You know not me and not my Father:
if you had been knowing me,
you had also been knowing my Father.
20— he words these words in the house of the treasury
when doctrinating in the priestal precinct:
and no one takes him
for his hour is not yet come.

21 Yah Shua words to them again,
I go my way:
and you seek me: and die in your sins:
where I go, you are not able to come.

22 So the Yah Hudaya word, Why?
Perhaps he slaughters his soul
wording, Where I go, you are not able to come.

23 And he words to them,
You are from below: I am from above:
you are of this world: I am not of this world:
24 I word to you, that you die in your sins:
for unless you trust that I — I AM,
you die in your sins.

25 The Yah Hudaya word, You — who are you?

And Yah Shua words to them,
Even what I begin to word with you,
26 I have much to word concerning you
and to judge:
but he who apostolized me is true:
and what I hear from him, these I word to the world.
27 — they know not
that he words to them concerning the Father.

TRUTH LIBERATES

28 Yah Shua words to them again,
When you lift the Son of humanity,
then you know that I — I AM
and that of the will of my soul, I work naught:
but as my Father doctrinates me, likewise I word:
29 and he who apostolized me has been with me:
the Father forsakes me not alone:
because I always work what pleases him evermore.
30 — when he is wording these, many trust in him.

31 So Yah Shua words
to those Yah Hudaya who trust in him,
If you abide in my word
you are truly my disciples:
32 and you know the truth
and the truth liberates you.

33 They word to him, We are seed of Abraham:
and never — not ever servient to humanity
— not served by us!
How word you of being sons of liberation?

34 Yah Shua words to them,
Amen! Amen! I word to you,
Whoever works sin is the servant of sin:
35 and the servant abides not in the house eternally:
and the Son abides eternally:
36 so if the Son liberates you,
you are truly being liberated.

37 I know you are seed of Abraham:
but you seek to slaughter me
because my word you are not able to guard:

YAH CHANAN 8, 9

11

38 I word what I see unto my Father:
and you work what you see unto your father.

39 They answer and word, Abraham is our own father.

Yah Shua words to them,
If you had been sons of Abraham,
you had been working the works of Abraham:
40 and now, behold, you seek to slaughter me,
a man who words with the truth I hear from God:
this Abraham worked not:
41 and you — you work the works of your father.

They word to him,
We have not been birthed of whoredom:
we have one Father — even God.

42 Yah Shua words to them,
If God had been your Father, you had been loving me:
for I, having gone from God,
and not coming from the will of my soul,
but he apostolized me.
43 Because why?
Know you not my words?
Concerning your not being able to hear my word.

44 You are of your father,
having been the devouring accuser
and the pantings of your father you will to work:
he, who — from the beginning, slaughtered humanity:
and stands not in the truth
because of not having truth in him.
Whenever he words a lie, he words of his own:
because he is a liar — also the father thereof.

45 And because I word you the truth
you trust me not.

46 Who of you admonishes me concerning sin?
And if I word the truth,
you — why trust you me not?

47 He, having been from God,
hears the word of God:
because of this, you hear them not
because of not being of God.

48 The Yah Hudaya answer, wording to him,
Word we not well,
that you are a Shamraya, and have a demon?

49 Yah Shua words to them, I have no demon:
but I honor my Father, and you despise me:
50 and I seek not my glory:
there has been one who seeks and judges.

51 Amen! Amen! I word to you,
Whoever guards my word
sees not death eternally.

52 So the Yah Hudaya word to him,
Now we know you have a demon:
Abraham is dead — and the prophets:
and you — you word,
Whoever guards my word,
he tastes not death eternally.

53 Why?
Are you greater than our father Abraham who died?
And of the prophets who died?
Whom work you your soul?

54 Yah Shua words to them,
If I glorify myself, my glory has been naught whatever:
my Father glorifies me
— of whom you word that he is your God:
55 yet you know him not: and I know him:
and if I word, I know him not,
I have been a liar likewise:
but I know him, and I guard his word.

56 Abraham your father jumped for joy, seeing my day:
and he sees, and cheers.

YAH SHUA, THE ETERNAL I — I AM

57 The Yah Hudaya word to him,
You have not yet been a son of fifty years
— and have you seen Abraham?

58 Yah Shua words to them,
Amen! Amen! I word to you,
Ere Abraham became, I — I AM.

59 And they take stones to stone him:
but Yah Shua secretes himself,
and goes from the priestal precinct,
passing over among them, and going.

YAH SHUA HEALS ONE BIRTHED BLIND

9:1 And when passing by,
he sees a man who is blind
from the womb of his mother:
2 and his disciples ask him, wording,
Rabbi, who sinned, this man or his father,
when he is birthed blind?

3 Yah Shua words to them,
He sinned not, and needed his father:
but to manifest the works of God within him.
4 I need to work the works of him who apostolized me
while it is day:
the night comes when humanity is not able to work.

5 As long as I am in the world
I am the light of the world.

6 When wording these,
he spits upon the earth and thickens clay from the spit:
and he soils upon the eyes of the blind with the clay:
7 and words to him,
Go, wash in the baptismal of Shiloach:
— which translates, Apostolized:*
— so he goes and washes and comes seeing:
*Not in the Aramaic

8 and the neighbors
and whoever had formerly been seeing him begging,
have been wording,
Is not this he who has been sitting and begging?

9 Some have been wording, This is he!
and others have been wording,
No, but He likens like him!
And he has been wording, I — I AM!

10 They word to him,
How were your eyes opened?

11 He answers, wording to them,
A man, named Yah Shua, worked clay,
and soiled me on the eyes, and worded to me,
Go wash in the water of Shiloach:
and I go and wash and I see.

YAH CHANAN 9, 10

12 They word to him, Where is he?
He words to them, I know not.

13 And they bring him who formerly had been blind
to the Pherisa:
14 and it has been Shabbath
when Yah Shua works the clay,
and opens his eyes.

15 And again the Pherisa ask him how he sees.
And he words to them, He put clay upon my eyes
and I washed and I see.

16 And some of the humans of the Pherisa
have been wording,
This man has not been of God,
because he guards not the Shabbath.
And others have been wording,
How is a man able — a sinner to work such signs?
— and there has been a schism among them.

17 They word again to the blind,
What word you
concerning him who opened your eyes?
He words to them, I — I word that he is a prophet.

18 And the Yah Hudaya
have not been trusting concerning him
having been blind, and seeing
until they call the parents of him who sees:
19 and they ask them,
Is this your son, of whom you word,
when birthed blind?
How sees he now?

20 And his father answers, wording,
We know this is our son:
and blind when birthed:
21 and that how he now sees,
or who opened his eyes, we know not:
also, he has entered years: ask him:
he words for his own soul.
22 — his father words these words
because of being frightened by the Yah Hudaya:
for the Yah Hudaya had already been cutting*
that if a human profess in the Meshiah,
to eject him from the congregation.
*as in cutting an oath

23 Because of this,
his father words concerning him,
He is of years: ask him.

24 They call the man a second time
— he having been blind,
and word to him, Glorify God:
for we know this man is a sinner.

25 He answers, wording to them,
If he is a sinner, I know not:
and one I know,
having been blind, Behold, now I see.

26 And they word to him again,
What worked he to you?
How opened he your eyes?

27 He words to them,
I word to you, and you hear not:
Why will you to hear it again?
Why? Will you also to be his disciples?

28 And they revile him wording to him,
You are his disciple:
for we are disciples of Mosheh:
29 we know God worded with Mosheh:
and as for this, we know not from whence he is.

30 The man answers, wording to them,
So this is for you to marvel,
that you know not from whence he is,
and he opened my own eyes:
31 and we know
that God hears not the voice of sinners:
except who are awed of God and work his will
— him he hears.

32 From the eons it has not been heard
that any human opens the eyes of one birthed blind.
33 If not being of God
he is not able to be working these.

34 They answer him, wording,
You are all birthed in sins!
And you doctrienate us?
— and they eject him.

YAH SHUA, THE SON OF GOD

35 Yah Shua hears they ejected him outside:
and when he finds him, he words to him,
You — trust you in the Son of God?

36 He who was healed answers, wording,
Who is he, Lord, so that I trust in him?

37 Yah Shua words to him,
You have seen him,
and he who words with you is he.

38 And he words, I trust! My Lord!
— and he falls worshipping him.

39 And Yah Shua words,
For the judgment of this world I have come
that whoever sees not, sees:
and whoever sees, blinds.

40 And some of the Pherisa who have been with him
are hearing these,
and word to him,
Why? Are we also blind — we?

41 Yah Shua words to them,
If you had been blind,
there had been no sin to you:
but now you word, We see!
because of this your sin abides.

YAH SHUA, THE GRACED SHEPHERD

10:1 Amen! Amen! I word to you,
Whoever enters not the sheepfold of the flock
by the portal,
but ascends from another place,
he is a thief and a robber:
2 and whoever enters by the portal
is the shepherd of the flock:

3 he who guards the portal opens the portal to him
and the flock hear his voice:
and he calls his own sheep by name
and goes with them:
4 and whenever he goes with his flock
he goes in front of them:
and his own sheep go after him
because they know his voice:
5 and the flock goes not after an alien
but flee from him:
for they acknowledge not the voice of an alien.

6 Yah Shua words this parable to them:
and they know not what he words to them.

YAH SHUA, THE PORTAL

7 And again, Yah Shua words to them,
Amen! Amen! I word, to you,
I — I AM the portal of the flock.
8 And all who come preceding me
are thieves and robbers:
but the flock hears them not.
9 I — I AM the portal:
if humanity enters in me, he lives,
and enters and exits and finds pasture:
10 the thief comes not, except to thief
and to slaughter and to destroy:
I have come that there be life to them,
and that there be more to them.

THE GRACED SHEPHERD PLACES HIS SOUL

11 I — I AM the graced shepherd:
the graced shepherd places his soul for the flock:
12 and a hireling, not being a shepherd,
not being his own sheep,
when he sees the wolf coming:
and forsakes the flock and flees:
and the wolf comes
and seizes them and scatters the flock:
13 and the hireling flees because he is a hireling
and cares not concerning the flock.

14 I — I AM the graced shepherd and know my own:
and my own flock knows me
15 as my Father knows me,
and I know my Father:
and I place my soul for the flock.

**OTHER SHEEP, ANOTHER SHEEPFOLD:
ONE FLOCK, ONE SHEPHERD:**

16 And I also have other sheep,
not being of this sheepfold:
I need also bring them:
and they hear my voice:
and each becomes one flock
and one shepherd.

17 Because of this my Father befriends me,
because I place my soul — to take it again:
18 no human is taking it from me:
but I place it of my own will:
for I have sultanship to place,
and I have sultanship to take again:
I took this misvah from my Father
19 — and again, there becomes a schism
among the Yah Hudaya because of these words.

20 And many of them are wording,
He has a demon, and maddens and maddens!
Why hear him?

21 And others are wording,
These are not the word of one being demonized:
Why? Is a demon able to open the eyes of the blind?

YAH SHUA THE MESHIAH

22 And the feast of hanukkah becomes at Uri Shelem
and being the downpour
23 and Yah Shua has been walking
in the priestal precinct
in the portico of Sheleimun:
24 and the Yah Hudaya surround him,
and are wording to him,
Until when take you our soul?
If you are the Meshiah, word to us openly.

YAH SHUA AND FATHER ARE ONE

25 Yah Shua answers and words to them,
I word to you, and you trust not:
the works I work in the name of my Father
witness concerning me:
26 but you trust not,
because of not being of my sheep,
as I worded to you,
27 My own sheep hear my voice and I know them:
and they come after me
28 and I give them life eternal:
and they destruct not eternally,
and no human seizes them from my hand.

29 For my Father gave them to me,
he is greater than all:
and no human is able
from the hand of my Father
to seize them.
30 I and my Father are one.

YAH SHUA ACCUSED OF BLASPHEMY

31 And again the Yah Hudaya take stones to stone him.

32 Yah Shua words to them,
I show you many beautiful works from my Father
— because of which works stone you me?

33 The Yah Hudaya answer him,
For a beautiful work we are not stoning you:
but because you blaspheme
and when you, having been a son of humanity,
have worked your soul God.

Philipisaya 2:5—8

34 Yah Shua words to them,
Has it not been thus scribed in your torah,
I word, You are gods?

Psalm 82:6

35 If he worded them gods,
because of the word of God being with them
— and the scripture is not able to be released
36 of him whom the Father hallowed
and apostolized into the world,
You — word you, You blaspheme? You?
— concerning my wording, I am the Son of God?

37 Unless I work the works of my Father,
trust me not:
38 and if I work, though you trust me not,
trust the works:
so that you know and trust
that, my Father in me, and I in my father.

39 And again they are seeking to take him
and he goes from between their hand

YAH CHANAN 10, 11

40 and goes again across Yurdenan
to the place where Yah Chanan from before
when had been baptizing:
and he is abiding there:

41 And many humans come to him,
and are wording,
Yah Chanan worked not even one sign:
and all Yah Chanan words concerning this man is true.
42 — and many trust in him.

EL AZAR DIES

11:1 And someone having been sick,
El Azar of Beth Anya,
of the village of the brother of Maryam and Martha
2and that Maryam having anointed Lord with ointment
the feet of Jesus
and wiped with her hair
being that brother El Azar who is being sick.

3 So his two sisters apostolize to Yah Shua,
wording, Our Lord, behold,
he whom you befriend is sick.

4 And Yah Shua words,
This sickness be not to death:
but for the glory of God
that the Son of God be glorified because of it.

5 And Yah Shua is loving Martha
and Maryam and El Azar:
6 and when he hears he is sick:
he has been abiding in the same place two days:
7 and afterwards he words to his disciples,
We go again to Yah Hudah.

8 His disciples word to him, Rabbi,
the Yah Hudaya now seek stoning you!
— and go you there again?

9 Yah Shua words to them,
Has the day not twelve hours?
If humanity walks in the day, he stumbles not,
because he sees the light of this world:
10 and if humanity walks in the night, he stumbles,
because of not having light within.

11 Yah Shua words these
— and afterwards he words to them,
Our friend El Azar sleeps
but I go to waken him.

12 So his disciples word,
Our Lord, if he sleeps, he is healed.
13 — and Yah Shua words concerning his death:
— and they presume
he words concerning sleeping in slumber.

14Then Yah Shua words to them clearly, El Azar died:
15 and I cheer that I was not there — because of you
— so that you trust, walk there.

16 Tama words, who is worded Twin,
to his comrade disciples,
We also go die with him.

17 And Yah Shua comes to Beth Anya
he finds him having been in the house of the tomb
four days:
18and Beth Anya has been over along side Uri Shelem
when separated as by fifteen stadia:

19 and many of the Yah Hudaya
are coming to Martha and Maryam
to fulfill them because of their brother.

20 And Martha,
when she hears Yah Shua is coming,
goes meeting him:
and Maryam is sitting in the house.

21 And Martha words to Yah Shua, My Lord,
if you had been here, my brother had not been dying:
22 but I know, even now,
as much as you ask of God, he gives you.

23 Yah Shua words to her, Your brother rises.

24 Martha words to him,
I know he rises in the resurrection at the final day.

YAH SHUA, THE RESURRECTION AND THE LIFE

25 Yah Shua words to her,
I — I AM the resurrection and the life:
whoever trusts in me,
though he dies, he still lives:
26 and all who live and trust in me
never die eternally.
Trust you this?

27 She words to him, Yes, my Lord:
I trust that you are the Meshiah
— the Son of God who comes to the world.

28 And when she words these, she goes,
and calls out to Maryam her sister covertly,
wording, Our Rabbi has come and calls to you.

29 And Maryam, when she hears,
rises quickly and is coming to him:
30 and Yah Shua
had not yet been coming to the village,
but has been in the place Martha met him.

31 And also the Yah Hudaya
having been with her in the house
who have been comforting her,
when they see Maryam rise quickly and go,
they go after her:
for they presume she goes to the tomb to weep.

32 And Maryam,
when she comes to where Yah Shua has been,
and sees him,
she falls upon his feet, wording to him,
My Lord, if you had been here,
my brother had not been dying.

33 And when Yah Shua sees her weeping,
and the Yah Hudaya coming with her
also weeping,
he sighs in spirit and his soul shakes
34 and he words, Where have you placed him?

They word to him, Our Lord, come, see.

35 And the tears of Yah Shua are coming
36 and the Yah Hudaya are wording,
See how much he is befriending him!

YAH CHANAN 11, 12

15

37 And humans of them word,
Had this one not been able,
who opens the eyes of the blind,
also work that this one not die?

38 And Yah Shua, when sighing between himself,
comes to the house of the tomb
and the house of the tomb has been a grotto
and a stone having been placed upon the portal:

39 and Yah Shua words, Take this stone.
Martha, the sister of him who is dead, words to him,
My Lord, he already rots
for it is four days.

40 Yah Shua words to her,
Wording I not to you,
If you trust, you see the glory of God?

41 So they take the stone
from the place the dead lies:
and Yah Shua lifts his eyes upward, and words,
Father, I thank you that you hear me:
*Not in the Aramaic

42 and I know that you hear me evermore:
but I word it because of this congregation standing by
— that they trust that you apostolized me.

43 And when wording these,
he cries with a resounding voice,
El Azar, come outside!

44 And he who was dead exits,
when wrapped hand and foot with swathes:
and his face wrapped with a sudarium.

Yah Shua words to them,
Release him, and allow him to go.

45 And many of the Yah Hudaya who come to Maryam
when they see what Yah Shua worked, trust in him:
46 and some of them go to the Pherisa,
and word to them what Yah Shua worked.

47 And the Rabbi Priests and the Pherisa congregate
wording,
What work we? For this man works many signs.
48 If we thus allow him,
all humanity trusts in him:
and the Rhomaya come and take
our place and peoples.

49 And one of them, named Qayapha,
being Rabbi Priest that year,
words to them, You know naught whatever:
50 and reason not that it is beneficial for us
that one man die for the peoples:
and not all the peoples destruct.
51 — and he words this not by the will of his soul:
but because of being Rabbi Priest that year
he prophesies
of Yah Shua being prepared to die for the peoples:
52 and not only for the peoples,
but also that the sons of God that are dispersed
congregate as one:

53 and from that day
they have been reasoning to slaughter him:

54 and Yah Shua is not walking openly
among the Yah Hudaya:
but goes from there to a place near the desolation
— to a city worded Aphreim:
and turns in there, being with his disciples.

55 And the Pasach of the Yah Hudaya is being near:
and many ascend from the village to Uri Shelem
preceding the Pasach to purify their souls.

56 So they have been seeking Yah Shua:
and have been wording one to one
as they stand in the priestal precinct,
What presume you,
that he comes not to the feast?

57 And the Rabbi Priests and the Pherisa
have been misvahing
that if humanity knows where he is,
that he disclose it, so as to take him.

MARYAM ANOINTS YAH SHUA

12:1 And Yah Shua, six days prior to the Pasach
goes to Beth Anya where El Azar is
whom he, Yah Shua, raised from the dead.

2 They make him a supper there:
and Martha ministers:
and El Azar is one of those reposing with him.

3 And Maryam takes a litra of myrrh of nard
— first choice and very precious
and anoints the feet of Yah Shua
and wipes his feet with her hair:
and the house fills with the fragrance of the myrrh.

4 Thus words Yah Hudah the urbanite
one of his disciples,
who is about to shelem him,
Why was not this myrrh sold
for three hundred denarion
and given to the poor?
6 — and he words this,
not that he is concerned for the poor:
but because of being a thief and having the bag
and bears what is put therein.

7 So Yah Shua words, Allow her:
she guards this to the day of my embalming:
8 for you have the poor with you always:
but me you have not always.

9 So a vast congregation of the Yah Hudaya
knows he is there:
and they come, not only for sake of Yah Shua
but also to see El Azar
whom he raised from the dead:
10 and the Rabbi Priests think
to also slaughter El Azar:
11 because many of the Yah Hudaya,
because of him, go and trust in Yah Shua.

THE TRIUMPHAL ENTRY OF YAH SHUA
12 On another day,
a vast congregation who come to the feast,
when they hear that Yah Shua comes to Uri Shelem,
13 they take branches of phoinix and go meet him,
and cry and word, Hoshia Na!
Eulogized — he who comes in the name of Yah Veh
— the Sovereign of Isra El.

YAH CHANAN 12

14 And Yah Shua finds a burrito and sits upon it:
as scribed,
15 Awe not, daughter of Sehyun!
Behold, your Sovereign comes,
riding on a colt of a son of a burro.
Psalm 118:25; 26; Zechar Yah 9:9

16 His disciples knew these not at first:
but when Yah Shua was glorified
then they remember these that are scribed of him:
and that they had done these to him.

17 Thus witness the congregation with him
that he voiced El Azar from his tomb
and raised him from the dead,

18 for this cause the congregation also meet him,
for they hear he had done this sign.

19 So the Pherisas word among themselves,
See how you benefit naught?
Behold, the world goes after him!

PEOPLE WILL TO SEE YAH SHUA

20 And there also have been humans of the people
ascending to worship at the feast:

21 so they come to Philipaus
who is of Beth Sayada, Gelila,
and ask him, wording,
Lord, we will to see Yah Shua.

22 Philipaus goes and words to Andrewas:
and again Andrewas and Philipaus word to Yah Shua.

YAH SHUA PROPHESES HIS DEATH AND GLORIFICATION

23 And Yah Shua answers them, wording,
The hour is come to glorify the Son of humanity.

24 Amen! Amen! I word to you,
A grain of wheat,
unless falls and dies to the ground, it abides alone:
but whenever it dies, it brings forth much fruit.

25 Whoever befriends his soul,
loses it:
and whoever hates his soul in this world,
guards it to life eternal:

26 whenever anyone ministers to me, follow me:
and where I am, there also is my minister:
whoever ministers to me,
him my Father honors.

27 Now my soul troubles: And what word I?
Father, deliver me from this hour?
But for this cause, I come to this hour.

28 Father, glorify your name.

So a voice comes from the heavens
I both glorified, and glorify again.

29 So the congregation who stand by and hear,
and they word that thunder became:
others word, An angel words to him.

THE ARCH OF THE WORLD EJECTED: YAH SHUA EXALTED

30 Yah Shua answers, wording,
This voice became not for my sake:
but for your sake.

31 Now is the judgment of this world:
now is the arch of this world ejected:
32 and I, whenever I am exalted from the earth,
draw all men to me.

33 — he words this, signifying what death he dies.
Luqa 10:18; Manifestation 12:7—12

34 The congregation answers him,
We hear from the torah
that the Meshiah abides eternal:
and how word you,
The Son of humanity must be exalted?
Who is this Son of humanity?

35 So Yah Shua words to them,
Yet a little time the light is with you:
walk while you have the light
lest darkness overtake you:
for whoever walks in darkness
knows not where he goes.

36 While you have light, trust in the light
that you become sons of light.
— Yah Shua words these and departs
and secretes himself from them.

37 But though he works so many signs in front of them
yet they trust not in him:

38 to shalam the word of Yesha Yah the prophet
who words,

My Lord, Who trusts our report?
And to whom is the arm of Yah Veh unveiled?

Yesha Yah 53:1

39 So they are not able to trust,
because Yesha Yah words again,
40 They blinded their eyes,
and petrified their heart:

that they not see with their eyes
and comprehend with their heart
and return, and I heal them.

41 Yesha Yah worded these when he saw his glory,
and spoke concerning him.

Yesha Yah 6:1

42 And also of the Rabbis, many trust in him:
but because of the Pherisas, they profess him not,
lest they become ejected:

43 for they love the glory of humanity
more than the glory of God.

44 Yah Shua cries and words,
Whoever trusts in me,
trusts not in me,
but in him who apostolized me:

45 and whoever sees me,
sees him who apostolized me.

46 I come — a light to the world:
that whoever trusts in me
abides not in darkness:

47 and whenever anyone hears my word
and trusts not
I judge him not:

for I come not to judge the world
but to save the world.

48 Whoever sets me aside and takes not my word
has one who judges him:
the word I word judges him in the final day.

49 For I word not of myself:
but the Father who apostolized me gave me a misvah
— what to word, and what to word:

50 and I know his misvah is life eternal:
so whatever I word
as the Father worded to me, thus I word.

THE FINAL NIGHT OF YAH SHUA: THE FINAL SUPPER 19

13:1 Preceding the feast of the Pasach,
Yah Shua, knowing his hour is come
to depart from this world to the Father,
loving his own who are in the world,
he loves them to the completion, shalom.

YAH SHUA PURIFIES THE FEET OF THE DISCIPLES

2 And being supper:
Diabolos having already put into the heart
of Yah Hudah the urbanite the son of Shimun
to shelem him:
3 and he, Yah Shua,
knowing that the Father gave all into his hands
and that he comes from God — and goes to God,
4 he rises from supper and places his garment:
and takes a linen and girds his loins
5 so he pours water into a basin
and begins to wash the feet of the disciples:
and to wipe them
with the linen girt on his loins.

6 And he comes to Shimun Kepha:
and Kepha words to him,
Lord, you — wash my feet?

7 Yah Shua answers him, wording,
What I work you know not now:
but after this you know.
8 Shimun Kepha words to him,
You wash not my feet eternally.

Yah Shua answers him,
Unless I wash you,
you have no part with me.

9 Shimun Kepha words to him,
My Lord, not only wash my feet
but also my hands and my head.

10 Yah Shua words to him,
Whoever bathes, need not wash, except his feet,
but is all pure:
and you are pure — but indeed not all.
11 — for he knows who is to shelem him:
so he words, You are not all pure.

FOOT PURIFYING EXAMPLE

12 After he washes their feet,
and takes his clothing and reposes again,
he words to them, Know you what I worked to you?
13 You voice out to me, Rabbi and Lord:
and you word well — for I am.
14 So if I, your Lord and Rabbi, wash your feet:
you also are indebted to wash the feet of one another:
15 for I give you an example
to work as I work to you.

16 Amen! Amen! I word to you,
Neither is the servant greater than his Lord:
nor the apostolized greater
than he who apostolized him.
17 If you know these,
graced — whenever you work them.
18 I word not concerning you all:
I know whom I chose:
except to fulfill the scripture,
He who eats bread with me
lifts his heel against me.

Now I word to you ere it becomes,
so, whenever it becomes, you trust that I — I AM.

20 Amen! Amen! I word to you,
Whoever takes whomever I apostolize, takes me:
and whoever takes me, takes him who apostolized me.

21 Wording thus, Yah Shua troubles in spirit,
and witnesses, and words,
Amen! Amen! I word to you,
that one of you shelems me.

22 So the disciples look one to one
perplexed about whom he words:
23 and there is one of his disciples
reposing in the bosom of Yah Shua
whom Yah Shua loves:
24 so Shimun Kepha beckons
to ask him who it is concerning whom he words.

25 Then, falling on the chest of Yah Shua,
he words to him, Lord, who is this?

26 Yah Shua answers, It is he,
to whom I give a morsel when I baptize it.
and he baptizes the morsel
and gives it to Yah Hudah the urbanite of Shimun.

SATAN ENTERS YAH HUDAH

27 And after the morsel, then Satan enters him:
and Yah Shua words to him,
What you work, work quickly.

28 And no one knows,
of those reposing, why he words this to him.
29 For some think,
because Yah Hudah had the bag,
that Yah Shua words to him,
Merchandise what we need for the feast:
or to give somewhat to the poor.

30 So he takes the morsel
and straightway goes out:
and it is night when he goes out.

31 Yah Shua words,
Now the Son of humanity is glorified!
and God is glorified in him:
and if God is glorified in him,
God also glorifies him in himself,
and straightway glorifies him.

32 My sons,
yet a little I am with you.
You seek me:
and as I word to the Yah Hudaya,
Where I go, you cannot come:
— I also word to you.

A NEW MISVAH

34 A new misvah I give you
— to love one to one:
as I love you, you also love one to one:
35 by this everyone knows you are my disciples
— whenever you have love one to one.

36 Shimun Kepha words to him,
Lord, where go you?

Yah Shua answers him,
Where I go, you are not able to follow me now
but follow me afterwards.

37 Kepha words to him,
Lord, why am I not able to follow you now?
I place my soul for your sake.

38 Yah Shua words to him,
You, place your soul for my sake?
Amen! Amen! I word to you,
The rooster voices not,
until you deny me three times.

YAH SHUA PROMISES HIS PAROUSIA

14:1 Trouble not your heart:
trust in God: trust also in me.
2 In the house of my Father are many abodes:
and if it not, I had worded to you.
I depart to prepare a place for you:
3 and whenever I depart and prepare a place for you
I come again and take you to myself:
that where I am, you also are.
4 And where I go you know, and the way you know.

5 Tama words to him,
Lord, we know not where you go:
and how are we able to know the way?

6 Yah Shua words to him,
I — I AM the way, the truth, and the life:
no one comes to the Father, except by me.
7 If you had known me,
you had also known my Father:
and from henceforth you know him and see him.

8 Philipaus words to him,
Lord, show us the Father, and it satisfies us.

9 Yah Shua words to him,
Am I so long a time with you,
and yet you know me not, Philipaus?

Whoever has seen me has seen the Father!
And how word you, Show us the Father?
10 Trust you not that I am in the Father,
and the Father in me?
The word I word to you,
I word not from myself:
but the Father who inhabits me
works these works.

11 Trust — I in my Father,
and my Father in me:
but if not, trust me for sake of the very works.

12 Amen! Amen! I word to you,
Whoever trusts in me,
also works the works I work:
and greater works than these, he works:
because I go to my Father.

13 And whatever you ask in my name, this I work,
to glorify the Father in the Son.
14 Whenever whatever you ask in my name, I work.
15 Whenever you love me, guard my misvoth.

YAH SHUA PROMISES THE PARACLETE

16 I ask the Father:
and he gives you another Paraclete
to abide with you eternally:

17 even the Spirit of truth:
whom the world cannot take
because it neither sees him, nor knows him:
but you know him:
for he abides with you, being in you.

18 I forsake you not orphaned:
for I come to you in a little:
19 and the world sees me no more:
but you see me:
because I live, you live also.

20 At that day you know
— I in my Father, and you in me, and I in you.
21 Whoever has my misvoth and guards them
loves me:
and whoever loves me is loved by my Father:
and I love him and manifest myself to him.

22 Yah Hudah words to him — not the urbanite,
Lord, how is it
that you are about to manifest yourself to us,
and not indeed to the world?

23 Yah Shua answers him, wording,
whenever anyone loves me, he guards my words:
and my Father loves him:
and we come to him and make our abode with him.

24 Whoever loves me not, guards not my words:
and the word you hear is not mine
but of the Father who apostolized me.

25 I word these to you, abiding with you.

26 And the Paraclete — the Holy Spirit
whom the Father sends in my name,
he doctrinates you all:
and reminds you of whatever I worded to you.

YAH SHUA BESTOWS HIS UNITY

27 I release shalom with you:
my shalom I give to you:
not as the world gives, give I you:
neither trouble your heart: nor cower.

28 You heard me word to you,
I go away, and come again to you.
If you love me, cheer that I go to the Father:
for my Father is greater than I.

29 And now, behold, I word to you, ere it becomes,
that, whenever it becomes, you trust.

30 Hereafter I word not much with you:
for the arch of this world comes,
and has naught in me.

31 But so that the world knows
that I love the Father,
and as the Father misvahed me,
even thus I work.

Rise, we go hence.

ABIDING IN THE VINE

15:1 I — I AM the vine of truth
and my Father the servant.
2 Every branch in me not giving fruit
he takes away:
and whoever gives fruit,
he purifies to bring more fruit.
3 You have purified enough — you
because of the word I word with you.

YAH CHANAN 15, 16

4 Abide in me, and I in you
as the branch is not able to give fruit of its own soul
— unless it abide in the vine
thus also not you
unless you abide in me.

5 I — I AM the vine, you are the branches:
whoever abides in me and I in him
brings much fruit:
because that that is not with me
is not able to work whatever.

6 Unless humanity abides in me,
he is cast outside as a branch that withered:
and they are gathered and cast into the fire to burn.

7 And if you abide in me,
and my word abides in you
ask all — whatever you will,
and so be it.

8 Herein is my Father glorified
— that you bring much fruit:
and be my disciples.
9 As my Father loves me, I also love you:
abide in my own friendship.

10 If you guard my misvoh
you abide in my own love
as I guard the misvoh of my Father,
and abide in his love.

11 I word these with you,
that my cheer be within you
and to fill your cheer.

12 This is my misvah
— to love one to one as I love you.

13 Greater love than this no human has
than to place his soul for his friends:
14 you are my friends if you work all I misvah you.

THE NEW RELATIONSHIP

15 So I call you not, servants
because the servant knows not what his Lord works:
and I call you, friends:
because all I heard of my Father I notified you.

16 You are not selecting me, but I am selecting you,
and setting you to go and bring fruit,
and that your fruit abide
that all you ask of the Father in my name,
he gives you.

17 These I misvah you:
to love one to one.

18 And if the world hates you,
you know that before you, it hated me.

19 And if you, being of the world,
the world is befriending his own:
but you, not being of the world,
for I selected you from the world,
because of this the world hates you.

20 Remember the word I worded to you,
No servant has been greater than his Lord.
If they persecute me, they also persecute you:
if they guard my word, they also guard your own.

21 But they work all these in you
because of my own name,
— they know not him who apostolized me.

22 If I had not come and worded with them,
they had not had sin:
and now they have no pretext
concerning the face of their sin.

23 Whoever hates me also hates my Father.

24 If I had not worked my works in their eyes
the works that no other human worked,
they had not been having sin:
and now have they seen
and have hated me and my Father.

25 — and this becomes*
to fulfill the word scribed in their torah,
They hated me vainly.

*Not in the Aramaic
Psalms 35:19, 69:4

26 And when the Paraclete comes
— whom I apostolize you from my Father
— the Spirit of truth who goes from my Father,
he witnesses concerning me:

27 you also witness,
because you were with me from the beginning.

EJECTING AND MARTYRDOM

16:1 I have worded these with you,
that you not be offended:

2 for they eject you from their congregations:
and the hour comes that all who slaughter you
presume they offer God qurbana:

3 and they work these
because they know not the Father and not me:

4 I word these with you
that whenever the season comes
to remember that I worded to you:
and I worded these not to you from before
because of being with you.

5 And now I go to him who apostolized me:
and no human of you asks me, Where go you?

6 For I have worded these to you,
and sorrow has come and fills your heart.

THE MINISTRY OF THE PARACLETE

7 But I word you the truth:
It is beneficial for you that I go:
for if I go not, the Paraclete comes not to you:
and if I go, I apostolize him to you:

8 and when he comes
he admonishes the world
concerning sin
and concerning justness
and concerning judgment.

9 Concerning sin
because they trust not in me:
10 and concerning justness
because I go to my Father and you see me not again:
11 and concerning judgment
because the hierarch of this world is judged.

12 Again, I have much to word to you
but you are not able take them now.

YAH CHANAN 16, 17

13 And when the Spirit of truth comes,
he guides you into all truth:
for he words not of the mind of his own soul,
but all he hears, he words
and of those prepared he notifies you.

14 And he glorifies me:
because he takes of my own and shows you.

**YAH SHUA PROPHECIES HIS DEATH,
RESURRECTION, AND PAROUSIA**

15 All that the Father has is my own.
Because of this I word to you,
He takes of my own, and shows you.

16 A little, and you see me not:
and again, A little, and you see me
and that I go to the Father.

17 And his disciples are wording one to one,
What is this that he words to us,
A little, and you see me not:
and again, A little, and you see me:
and, That I go to the Father?

18 And they are wording,
What is this that he words, A little?
We know not what he words.

19 And Yah Shua knows
that they are seeking to ask him,
and is wording concerning this,
Seek you with one another what I worded to you,
— A little, and you see me not:
and again, A little, and you see me?

20 Amen! Amen! I word to you,
You weep and mourn, but the world cheers:
and you sorrow, but your sorrow becomes cheer.

21 A woman, whenever she births, sorrows,
because her hour to birth arrives:
and when she births the son,
she remembers not the travail,
because of the cheer
that a son of humanity is birthed into the world.

22 And also, you now have sorrow:
and I see you again, and your heart cheers,
and humanity takes not your cheer from you:
and in that day you ask me naught whatever.

Amen! Amen! I word to you,
All you ask the Father in my name, he gives you.

24 Until now, you asked naught whatever in my name:
ask and take that your cheer be shelemed.

25 I word these to you with parables:
and the hour comes,
when I no more word to you in parables,
but I show you openly concerning the Father.

26 At that day, you ask in my name:
and I word not to you,
that I seek of the Father concerning you:
for the Father befriends you,
because of your befriending me,
and trust that I went from God.

27

28 I have gone from the Father
and came into the world:
again, I leave the world, and go to the Father.

29 His disciples word to him,
Behold, now you word openly
and not one parable word you:

30 now we know that you know all,
and need not that humanity ask you:
in this we trust — that you went from God.

31 Yah Shua words to them, Trust.

32 Behold, the hour comes, and now has come,
that you disperse — each human to his own place,
and forsake me alone:
and yet I be not alone — the father being with me.

33 I word these to you
that you have shalom in me.
In the world there be tribulation:
but, enhearten! I triumph over the world.

THE PRAYER OF YAH SHUA TO THE FATHER

17:1 Yah Shua words these
and lifts his eyes to the heavens, and words,
My Father, the hour has come: glorify your Son,
so that your Son glorifies you:

2 as you have given him sultanship over all flesh
to give all them whom you give him life eternal:
3 and this is life eternal:
that they know you — you the only God of truth,
and Yah Shua the Meshiah whom you apostolized.

4 I — I have glorified you on the earth:
the work you have given me I have shelemed:

5 and now you glorify me, my Father, unto you
with the glory I having been unto you
from before the world became.

6 I notified of your name to the sons of humanity
whom you gave me from the world:
being your own, and you gave them to me
— and they guarded your word.

7 Now I know that all
— whatever you gave me
are from you:

8 for the word you gave me, I gave them:
and they took them:
and know truly that I have gone from you:
and they trust that you apostolized me.

9 I ask concerning them:
I ask not concerning the world,
but concerning those you gave me:
for they are your own:
and all my own are your own
and your own are my own:
and I am glorified in them.

10

11 And now, I, not being in the world:
but these being in the world,
and I — I am coming to you, Holy Father.

Guard in your own name
those whom you gave me,
unto their being one, as we.

12 When being with them in the world
I was guarding them in your name:
whom you gave me, I guarded:
and no human of them destructs
except the son of destruction
— to fulfill the scripture.

YAH CHANAN 17, 18

13 And now I come to you:
and I word these in the world,
unto sheleming my cheer in them.
14 I have given them your word:
and the world hates them
because of them not being of the world
as I be not of the world.
15 I am not seeking that you take them from the world
but that you be guarding them from evil.
16 For they be not of the world
as I be not of the world.
17 Father, hallow them in your truth:
your own word is truth:
18 as you apostolized me into the world,
I also apostolized them into the world:
19 and concerning their face I hallow my soul
that they also be hallowed in the truth.

THE PRAYER OF YAH SHUA FOR FUTURE TRUSTERS

20 And I am not seeking
concerning the face of these only,
but also concerning the face of them
who trust in me in their word:
21 unto all being one
as you, Father in me, and I in you
unto them also being one in us
that the world trust that you apostolized me.
22 And I — the glory you gave me, I gave them:
unto their being one, as we be one:
23 I in them and you in me,
unto their being perfected in one:
and that the world know that you apostolized me,
and you have loved them as you have loved me.

24 Father, those whom you gave me
I will that, where I am, they also be with me
unto seeing my own glory that you gave me:
— that you loved me ere the foundation of the world.

25 My just Father,
and the world knows you not and I know you:
and they know that you apostolized me:
26 and I have notified of your name to them:
and notify
that the love with which you love me be in them:
and I be in them.

YAH SHUA IN THE GARDEN

18:1 Yah Shua, having worded these,
goes with his disciples
across the brook Qedron
to a place having been a garden
where he and his disciples enter:
2 and Yah Hudah the shelemer also knows the place:
because of Yah Shua often congregating there
with his disciples.

YAH HUDAH SHELEMS YAH SHUA

3 So Yah Hudah leads a squad
and from the Rabbi Priests and Pherisas, takes guards
and comes there with lanterns and lamps and armor.

4 And Yah Shua,
knowing all to become upon him,
goes and words to them, Whom seek you?

5 They answer him, Yah Shua the Nasraya.

Yah Shua words to them, I — I AM.

And Yah Hudah also stands
— the shelemer with them,
6 and when Yah Shua words to them, I — I AM,
they go backward, and fall upon the ground.

7 Yah Shua asks them again, Whom seek you?
And they word, Yah Shua the Nasraya.

8 Yah Shua answers, I word to you, I — I AM:
and if you seek me, release these to go their way
9 — to shelem the word he had worded,
Of them you gave me, not even one destructs.

10 And Shimun Kepha, holding a sword,
draws it, and wounds the servant of the Rabbi Priest,
and takes his right ear.
— the name of the servant, Malek.

11 And Yah Shua words to Kepha,
Put your sword into the sheath:
the cup my Father gives me, am I not to drink?

YAH SHUA ARRESTED

12 Then the squad and the chiliarch
and attendants of the Yah Hudaya
take Yah Shua and bind him
13 and lead him away to Hanan Yah first:
because of being father—in—law to Qayapha,
having been Rabbi Priest that year
14 and Qayapha has been counselling the Yah Hudaya
that it is beneficial
to destroy one human for the people.

THE FIRST DENIAL OF KEPHA

15 And Shimun Kepha and one of the other disciples
have been coming after Yah Shua:
and that disciple knows the Rabbi Priest:
and enters with Yah Shua
into the palace of the Rabbi Priest
16 and Kepha is standing outside toward the portal:
so that other disciple,
knowing the Rabbi Priest,
goes out and words to the portal guard
to bring in Shimun.

17 And the lass — the portal guard words to Shimun,
Are not you also one of the disciples of this man?
He words, Not I.

18 And standing there, the servants and attendants
setting a fire to warm, and standing there
because of being cold:
and Shimun standing with them and warming himself.

THE WITNESS OF YAH SHUA

19 And the Rabbi Priest questions Yah Shua
concerning his disciples and concerning his doctrine.

20 Yah Shua words to him,
I worded openly with the people:
I taught ever more in the congregation
and in the priestal precinct
where the Yah Hudaya always congregate:
and I spoke naught whatever secretly.

21 Why question you me?
Question them who heard what I worded with them:
behold, they know all that I worded.

YAH CHANAN 18, 19

- 22 And when he words this,
one of the guards standing,
wounds the jaw of Yah Shua,
wording to him,
Word you thus to the Rabbi Priest?
- 23 Yah Shua answers, wording to him,
If I have worded evilly, witness concerning the evil:
and if well, why wound me?
- 24 And Hanan apostolizes to bind Yah Shua
to Qayapha the Rabbi Priest.

THE SECOND DENIAL OF KEPHA

- 25 And Shimun Kepha is standing
and warming himself
and they are wording to him,
Why? You also are one of his disciples?
- He denies and words, Not I.

THE THIRD DENIAL OF KEPHA

- 26 One of the servants of the Rabbi Priest words to him,
being kin of him whose ear Shimun cut,
words, Saw I not you in the garden with him?
- 27 And again Shimun denies:
and within the hour the rooster calls.

THE TRIAL OF YAH SHUA

- 28 And they bring Yah Shua
from Qayapha to the praetorium
and, having been dawn,
and they enter not the praetorium,
lest they soil themselves while eating the Pasach.
- 29 And Philataus goes outside to them,
and words to them,
What devouring accusation have you
concerning this man?
- 30 They answer, wording to him,
If he worked not evil,
we had not been sheleming him to you.
- 31 Philataus words to them,
You lead him and judge him according to your torah.
- The Yah Hudaya word to him,
We are not allowed to slaughter humanity:
— to shelem the word Yah Shua worded
when notifying by what death he is ready to die.
- 32 And Philataus enters the praetorium,
and calls to Yah Shua, and words to him,
Are you the Sovereign of the Yah Hudaya?
- 34 Yah Shua words to him,
Word you this of your own soul?
Or word others to you concerning me?
- 35 Philataus words to him, Am I a Yah Hudaya?
Your sons of your people and the Rabbi Priests
shelemed you to me.
What worked you?
- 36 Yah Shua words to him,
My own sovereigndom be not of this world:
if my sovereigndom be of this world,
my ministers had ever striven
that I not be shelemed to the Yah Hudaya:
and now, my own sovereigndom, be not from here.

- 37 And then Philataus words to him,
Are you a sovereign?
- Yah Shua words to him,
You word that a sovereign I — I AM.
For this I was birthed,
and for this I came into the world
— to witness concerning the truth.
Whoever has of the truth hears my voice.

- 38 Philataus words to him, What is truth?
- And when he words this
he again goes to the Yah Hudaya
and words to them,
I find not even one pretext within him:
and you have a custom,
that I release one to you at the Pasach:
so will you that I release to you
this Sovereign of the Yah Hudaya?

YAH HUDAYA DEMAND YAH SHUA

- 40 And they all shout, wording,
Not this, but Bar Aba.
— and Bar Aba has been a robber.

YAH SHUA WREATHED

- 19:1 Then Philataus tortures Yah Shua
2 and the strategists braid a wreath of thorns
and place it on his head:
and cover him with garments of purple:
3 and they are wording, Shalom!
Sovereign of the Yah Hudaya!
— and they wound him upon the jaw.
- 4 Philataus goes outside again and words to them,
Behold, I eject him to you outside
so that you know that after
I find not even one pretext in him.
- 5 And Yah Shua goes
when having upon him
the wreath of thorns and the garments of purple:
and Philataus words to them, Behold the man!
- 6 And when the Rabbi Priests and guards see him
they shout, and are wording, Stake! Stake!
- Philataus words to them, You lead him and stake him
for I find no pretext in him.
- 7 The Yah Hudaya are wording to him,
We have a torah
and as that torah he is indebted to death
because he works his soul the Son of God.
- 8 And when Philataus hears that word
he is the especially frightened:
9 and enters again into the praetorium,
and words to Yah Shua, Whence are you?
— and Yah Shua gives no word to him.
- 10 Philataus words to him, Word you not with me?
Know you not that I have sultanship to release you,
and I have sultanship to stake you?

11 Yah Shua words to him,
 You have no sultanship at all concerning me,
 not even one
 if it had not been given you from above:
 because of this, whoever shelemed me to you
 has a greater sin than your own.

12 And because of this,
 Philataus is willing to release him:
 and the Yah Hudaya are shouting, wording,
 If you release this one,
 you are being no friend of the Qesar:
 for whoever works his soul a sovereign
 works contrary to the Qesar.

13 And when Philataus hears that,
 he ejects Yah Shua outside, and sits upon the bamah
 — in a place called, the Pavement of Stones:
 and in Hebrait is worded, Gepipta.

14 And being is the eve of the Pasach,
 having been as hour six:
 and he words to the Yah Hudaya,
 Behold your sovereign!

15 And they are shouting, Take! Take! Stake! Stake!
 Philataus words to them, Stake your Sovereign?

The Rabbi Priests are wording to him,
 We have no sovereign except if the Qesar.

YAH SHUA STAKED

16 Then he shelems him to them to stake:
 and they lead Yah Shua and eject him:
 17 when bearing his stake to a place called Skull,
 and in Hebrait, worded, Gagulta:
 18 where they stake him with two others
 — one hence and one hence
 and Yah Shua in the middle.

19 And Philataus also scribes a tablet
 and places it upon the stake:
 and being scribed thus:
 This is Yah Shua the Nasraya
 Sovereign of the Yah Hudaya.

20 And many of the Yah Hudaya recall this board:
 because of the place they stake Yah Shua
 being near the city:
 and being scribed in Hebrait and Yaunait and Romait.

21 And the Rabbi Priests word to Philataus,
 Scribe not,
 The Sovereign of the Yah Hudaya:
 but that he words,
 I am Sovereign of the Yah Hudaya.

22 Philataus words, What I scribed I scribed.

STRATEGISTS GAMBLE OVER THE GARMENTS OF YAH SHUA

23 And when the strategists stake Yah Shua,
 they take his garments and work four parts
 — one part to each of the strategists:
 and the linen, not having been threaded,
 but woven from above.

24 And they word one to one,
 Tear not,
 but toss upon toss for it, whose it becomes:
 — to shelem the scripture, wording,
 They divided my garments among them:
 and over my clothing, they cast lots.
 — these the strategists worked.

Psalm 22:18

YAH SHUA COMMENDS HIS MOTHER TO YAH CHANAN

25 And standing toward the stake of Yah Shua,
 his mother,
 and the sister of his mother
 and Maryam of Qeleyaupa
 and Maryam the Magdelaita.

26 And Yah Shua, seeing his mother
 and the disciple whom he befriends, standing there,
 he words to his mother, Woman, behold your son!

27 — then he words to the disciple,
 Behold your mother!

And from that hour
 that disciple leads her to himself.

YAH SHUA THIRSTS

28 After these,
 Yah Shua knowing that all are shelemed
 — to complete the scripture, words, I thirst.

29 A vessel is placed, being filled with vinegar,
 and they fill a sponge from the vinegar
 and place it upon hyssop
 and offer it unto his mouth.

30 And when he takes the vinegar,
 Yah Shua words, behold, Shelemed!
 — and he bows his head and shelems his spirit.

PROPHECIES FULFILLED

31 And the Yah Hudaya, because of being eve,
 word that these bodies not remain on the stake
 because the Shabbath is dawning
 — for this day being a great day of Shabbath
 and they seek of Philataus
 to break the shins of whom they staked
 and descend them.

32 So the strategists come,
 and break the shins of the first
 and of the other staked with him:
 33 and when they come to Yah Shua
 and see that he already died,
 they break not his shins:
 34 but one of the strategists
 wounds his side with a spear
 and straightway ejects blood and water.

35 And he who sees, witnesses
 and his witness is true:
 and he knows that he words true, so you also trust.

36 For these became to complete the scripture,
 that words,
 Not a bone of him breaks within.

37 And again another scripture words,
 They look at whom they pierce.

Psalm 34:20; Zechar Yah 12:10

THE BODY OF YAH SHUA TAKEN

38 After these
Yauseph of Ramta seeks of Philataus
— because of being a disciple of Yah Shua
— secreting for fear of the Yah Hudaya,
to take the body of Yah Shua:
and Philataus allows him.

39 And he comes and takes the body of Yah Shua:
and Niqadimus also comes
— he who, from before,
had been coming to Yah Shua by night
and brings with him, a spicery of myrrh and aloes
as one hundred litra.

40 And they take the body of Yah Shua
and wrap it in linen and with ointments
as having the custom of the Yah Hudaya to entomb.

YAH SHUA ENTOMBED

41 And there has been
in the place Yah Shua was staked:
a garden:
and within the garden
a new house of a tomb
wherein humanity had not yet ever been placed:
42 and there they place Yah Shua
because of the Shabbath entering:
and because of the tomb being near.

YAH SHUA DISENTOMBED

20:1 And on a First Shabbath
Maryam the Magdelaita comes at dawn
while there is darkness
and goes to the house of the tomb,
and sees the stone taken from the tomb:
2 and she races and comes to Shimun Kepha
and to the other disciple
whom Yah Shua had been befriending,
and words to them,
They have taken our Lord from the house of the tomb
and we know not where they placed him.

3 And Shimun and that other disciple go
and coming to the house of the tomb
4 — and the two racing together:
and the other disciple racing preceding Shimon,
and comes to the house of the tomb first:
5 and he looks and sees the linen when placed:
and in entering, enters not.

6 And Shimun comes after him
and enters the house of the tomb:
and sees the linen when placed:
7 and the sudarium being girt around his head
not with the linen
— but when bound and placed alongside a place.

8 Then that disciple also enters
who first came to the house of the tomb
and he sees and trusts:
9 — for they still are not knowing of the scripture
of his being prepared to rise from the dead.
10 — and the disciples go again to their place.

THE RESURRECTED YAH SHUA APPEARS TO MARYAM

11 And Maryam has been standing
toward the tomb weeping:
and when weeping, she looks into the tomb,

and sees two angels in white sitting:
the one by the pillows and the one by the feet,
where the body of Yah Shua had been placed.

13 And they word to her, Woman, why weep you?

She words to them,
Because they have taken my Lord
and I know not where they placed him.

14 And wording these,
she turns back and sees Yah Shua standing:
and not knowing it is Yah Shua.

15 Yah Shua words to her,
Woman, why weep you? Whom seek you?

And she, presuming he is the gardener,
she words to him,
My Lord, if you have taken him,
word to me where you placed him
and I go take him.

16 Yah Shua words to her, Maryam.

She turns, and words to him in Hebrait, Rabuli!
— that words, Doctor.

17 Yah Shua words to her, Approach me not:
for I have not yet ascended unto my Father:
and go to my brothers, and word to them,
I ascend to my Father and your Father:
and to my God and your God.

18 Then Maryam the Magdelaita comes
and evangelizes the disciples of having seen our Lord
and that he worded these to her.

THE RESURRECTED YAH SHUA APPEARS TO TEN DISCIPLES

19 And when, being evening of the day,
a First Shabbath,
the portals being held
where the disciples have been
because of fear of the Yah Hudaya,
Yah Shua comes standing in their midst,
and words to them, Shalom with you.

20 And wording these,
he shows them his hands and his side:
and the disciples cheer when they see our Lord.

21 And again Yah Shua words to them,
Shalom with you:
as my Father apostolized me,
I also apostolize you.

**THE RESURRECTED YAH SHUA
BESTOWS THE SPIRIT OF HOLINESS**

22 And when he words these,
he puffs within them and words to them,
Take the Spirit of holiness:

23 if you release the sins of humanity,
they are released to them:
and if you hold the sins of humanity,
they are held.

TAMA APPEARS 6
 24 And Tama, one of the twelve, who is worded Twin,
 not being there
 — being with them when Yah Shua came:
 25 and the disciples word to him,
 We have seen our Lord.

 And he words to them,
 Unless I see in his hands the place of the nails,
 and place therein my finger into the imprint of the nails,
 and extend my hand into his side,
 I trust not.

THE RESURRECTED YAH SHUA IS SEEN BY ELEVEN DISCIPLES 8
 26 And again after eight days
 the disciples being inside
 and Tama with them
 Yah Shua comes, when the portals are held,
 and stands midst, and words to them,
 Shalom with you.

27 And he words to Tama,
 Bring your finger here and see my hands
 and bring your hand and extend into my side:
 and be not trusting not, but trusting.

THE WITNESS OF TAMA TO THE DEITY OF YAH SHUA
 28 And Tama answers, wording to him,
 My Lord and my God.

29 Yah Shua words to him,
 Tama, now you see me and trust:
 graced — whoever see not and trust.

30 And Yah Shua worked many other signs
 in front of his disciples
 which are not scribed in this scripture:
 31 but these are scribed so that you trust
 that Yah Shua is the Meshiah the Son of God:
 and when trusting in his name, you have life eternal.

THE RESURRECTED YAH SHUA MANIFESTS HIMSELF AGAIN
21:1 After these

 Yah Shua shows his soul again
 to his disciples upon the sea of Tiberiyaus:
 and he shows thus:
 2 they, having been in union,
 Shimun Kepha and Tama — worded Twin
 and Nathana El of Qatne, Gelila
 and the sons of Zebedai
 and two of his other disciples,

3 Shimun Kepha words to them, I go catch fish.

 They word to him, We also come with you.
 and they go and ascend into a sailer:
 and that night they catch naught whatever.

CASTING THE NET
 4 And when it becomes dawn,
 Yah Shua stands upon the hand of the sea:
 and his disciples know not it is Yah Shua:
 5 and Yah Shua words to them,
 Lads, why, have you whatever to eat?

 They word to him, Not.

 And he words to them,
 Cast the net from the right of the sailer, and you find.
 — and they cast
 and are not able to draw the net
 because of the abundance of fish taken.

7 And that disciple whom Yah Shua befriends
 words to Kepha, This is our Lord.

 And when Shimun hears it is our Lord,
 he takes his linen and binds his loins
 because of being naked
 and casts his soul into the sea to come to Yah Shua:
 and the other disciples come in a sailer

8 — for they be not far from earth
 but as two hundred cubits
 drawing the net with fish:
 9 and when they ascend to earth
 they see live coals when placed
 and fish when laid upon the bread.

10 Yah Shua words to them,
 Bring of the fish you now caught.

11 Shimun Kepha ascends
 and draws the net to earth when full of great fish
 — a hundred and fifty and three to land:
 and all this load splits not the net.

12 Yah Shua words to them, Come, dine.

 And of his disciples,
 none is daring to ask him who he is
 — knowing it is our Lord.

13 And Yah Shua approaches
 and takes the bread and the fish
 and gives to them

14 — and this is time three
 Yah Shua shows himself to his disciples
 from when rising from the house of the dead.

LOVE VS BEFRIEND

15 And when they dine,
 Yah Shua words to Shimun Kepha,
 Shimun Bar Yauna,
 love* you me much more than these?

 He words to him, Yes, my Lord:
 you know I befriend* you.

16 He words to him, Shepherd my lambs.
 He words to him again the second time,
 Shimun, Bar Yauna love* you me?

 He words to him, Yes, Lord:
 you know I befriend* you.

 He words to him, Shepherd my sheep.

17 He words to him the third time,
 Shimun, son of Yauna, befriend* you me?

 Kepha sorrows
 because he worded to him times three,
 Befriend* you me?

 And he words to him, Lord, you know all:
 you — you know I befriend* you.

YAH CHANAN 21

Yah Shua words to him, Shepherd my sheep.
*not all manuscripts distinguish between love and befriend

18 **YAH SHUA PROPHESES THE MARTYRDOM OF KEPHA**
Amen! Amen! I word to you,
When being a lad,
you, by your own soul, were binding your loins
and walking where you willed:
and whenever you senesce
you stretch your hands:
and another binds your loins for you,
and leads you where you will not.
19 — and he words these
to show by what death he prepares to glorify God:
and when he words this,
he words to him, Come after me.

20 And Shimon Kepha, turning,
and seeing the disciple whom Yah Shua is befriending,
who had come after him
— who, at supper
was reposing upon the chest of Yah Shua
and wording, My Lord, who shelems you?
Yah Chanah 13:21—25

26

21 When he sees this, Kepha words to Yah Shua,
My Lord, and why this?

22 Yah Shua words to him,
If I will that he abide until I come,
what is that to you?
You, come after me.

23 And this word goes among the brothers,
that that disciple dies not:
and Yah Shua was not wording to him, He dies not:
but, if I will that he abide until I come,
what is that to you?

24 **CONCLUSION**
This is the disciple
who witnesses concerning all these
and also scribes these:
and we know his witness is true.

25 And there are also many others
that Yah Shua worked
which if, one by one, they be scribed,
not even the world, as I presume,
suffices for the scripture being scribed.

Amen.

THE GENESIS OF YAH SHUA 20

1:1 The scripture of the genesis of Yah Shua Meshiah,
the son of David, the son of Abraham.

FOURTEEN GENERATIONS: ABRAHAM TO DAVID

2 Abraham births Ishaq,
Ishaq births Yaaqub
Yaaqub births Yah Huda and his brothers,
3 Yah Huda births Phars and Zarah of Tamar,
Phars births Hesrun,
Hesrun births Aram,
4 Aram births Ami Nadab,
Ami Nadab births Nahsun,
Nahsun births Salmun,
5 Salmun births Baaz of Rahab,
Baaz births Ubid of Reut,
Ubid births Yishai,
6 Yishay births David the sovereign,

FOURTEEN GENERATIONS: TO THE BABEL EXILE

7 David the sovereign births Sheleimun
of the woman of Uri Yah,
Sheleimun births Rehabam
Rehabam births Abi Yah,
Abi Yah births Asa,
8 Asa births Yah Usapat,
Yah Usapat births Yuram,
Yuram births Uzi Yah,
Uzi Yah births Yu Tam,
Yu Tam births Ahaz,
Ahaz births Hezaq Yah,
10 Hezaq Yah births Menash Sheh,
Menash Sheh births Amun,
Amun births Yusi Yah,
11 Yusi Yah births Yukanya and his brothers
about the time they are exiled to Babel:

FOURTEEN GENERATIONS: TO THE MESHIAH

12 and from after the exile to Babel
Yechon Yah births Selati El,
Selati El births Zer Babel,
13 Zer Babel births Abi Yud,
Abi Yud births Eli Yaqim,
Eli Yaqim births Azur,
14 Azur births Zaduq,
Zaduq births Yah Kin,
Yah Kin births Eli Yud,
Eli Yud births Eli Azar,
Eli Azar births Mathan,
Mathan births Yaaqub,
16 Yaaqub births Yauseph the man of Maryam
of whom is birthed Yah Shua,
who is called the Meshiah.

FORTY—TWO GENERATIONS: SUMMARY

17 So all the generations from Abraham until David,
fourteen generations:
and from David until the exile into Babel,
fourteen generations:
and from the exile into Babel until Meshiah,
fourteen generations.

YAH SHUA THE MESHIAH BIRTHED BY THE HOLY SPIRIT

18 And the birth of Yah Shua Meshiah be thus:
When his mother Maryam being espoused to Yauseph
— ere they partake,
she finds conceiving in womb of the Spirit of Holiness.

19 And Yauseph her master, being just,
wills to not expose her,
but thinks to release her secretly.

And when thinking these, behold,
he sees the angel of Yah Veh in a dream,
wording, To you, Yauseph, son of David,
awe not to take Maryam your woman to yourself:
for that birthing within her is of the Spirit of Holiness:
21 and she is to birth a son:
and you, call his name Yah Shua:
for he saves his people from their sins.

YAH SHUA THE MESHIAH VIRGIN BIRTHED

22 And all this becomes
to fulfill that worded by Yah Veh
through the prophet,
23 Behold,
a virgin conceives and births a son:
and they call his name Amanu El,
which translates, With God.
Yesha Yah 7:14

24 And when Yauseph rises from slumber
he works as the angel of Yah Veh misvahs him,
and leads his woman:
25 and enwisens her not
until she births her firstbirthed son:
and she calls his name Yah Shua.

THE VISIT OF THE MAGI

2:1 And when Yah Shua births
in Beth Lehem, Yah Hud,
in the days of Heraudes the sovereign
magi come from the rising to Uri Shelem,
2 wording, Where is the sovereign
birthed of the Yah Hudaya?
For we saw his star in the rising
and come to worship him.

3 When Heraudes the sovereign hears these,
he shakes — with all Uri Shelem:
4 and he congregates all the Rabbi Priests
and scribes of the people:
and inquires of them where the Meshiah is birthed.

5 And they word to him,
In Beth Lehem, Yah Hud:
for thus it is scribed through the prophet,
6 And you Beth Lehem of Yah Hud,
not being the least among the sovereigns of Yah Hud:
for from you goes a sovereign,
to shepherd my people Isra El.
Michah 5:2

7 Then Heraudes secretly calls the magi
and doctrinates from them
what time they see the star.

8 And he apostalizes them to Beth Lehem,
and words to them,
Go and inquire diligently concerning the lad:
and when you find him, come and show me:
and even I go and worship him.

9 And when they hear from the sovereign, they go:
and behold,
the star they see in the rising, going in front of them,
until it comes
and stands over from where the lad has been:
10 and when they see the star
cheer a great cheer.

MATHAI 2, 3

11 And they enter the house,
and see the lad with Maryam his mother,
and fall and worship him:
and they open their treasures and offer him qurbana
— gold and myrrh and frankincense.

12 And they see in a dream
to not return to Heraudes
and go another way to their own place.

YAUSEPH, MARYAM, AND YAH SHUA FLEE TO MESREIN

13 And when they go,
Yauseph sees the angel of Yah Veh in a dream,
wording to him, Rise:
lead the lad and his mother
and flee to Mesrein,
and be there until I word to you:
for Heraudes seeks as to destroy the lad.

14 And Yauseph rises,
and takes the lad and his mother by night,
and flees to Mesrein:
15 and being there until the death of Heraudes:
to fulfill that worded by Yah Veh through the prophet,
wording, From Mesrein I call my son.
Hoshea 11:1

16 Then Heraudes,
when he sees he is mocked by the magi,
angers greatly
and apostolizes to slaughter the lads everywhere
— in Beth Lehem and in all the boundaries
— from two years and under
— as to the time he inquired of the magi.

17 Then he fulfills
what Yeram Yah the prophet worded, wording,
18 In Ramta a voice is heard:
mourning and much weeping:
Racheil weeping over her sons:
and wills not be comforted because of not having been.
Yeram Yah 31:5

YAUSEPH, MARYAM, AND YAH SHUA GO TO NASRAYA

19 And when Heraudes the sovereign dies:
an angel of Yah Veh manifests in a dream
to Yauseph in Mesrein,
wording to him, Rise,
Take the lad and lead his mother
and go to the earth of Isra El:
for they have died
— they who have been seeking the soul of the lad.

21 And Yauseph rises,
and leads the lad and his mother
and comes to the earth of Isra El:
22 and when he hears of Arkelaus
being sovereign in Yah Hudah
in the stead of his father Heraudes:
he awes to go there:
and he sees in a dream,
to go to the place of Gelila:
23 and he comes to inhabit in a city
called Gelila:
to fulfill what was worded through the prophets,
He is called a Nasraya.
cp Yesha Yah 11:1

YAH CHANAN THE BAPTIZER PREACHES REPENTANCE

3:1 And in those days, Yah Chanan the Baptizer comes
and has been preaching in the desolation of Yah Hud
2 and wording, Repent!
For the sovereignty of the the heavens approaches.
3 — for this is he who is worded
through the hand of the prophet Yesha Yah,
The voice of one pleading in the desolation,
Prepare the way of Yah Veh
straighten his paths.
Yesha Yah 40:3

4 And he, Yah Chanan,
having had clothing of camel hair
and a band of leather upon his loins:
and his food is locusts and wild honey:
5 Then going to him are Uri Shelem and all Yah Hud
and all the places around Yurdenan:
6 and being baptized by him in Yurdenan streams
when they profess their sins.

**YAH CHANAN THE BAPTIZER
DERIDES THE PHERISAS AND THE ZADUQAYA**

7 And when he sees
many of the Pherisas and of the Zaduqaya
come to his baptizing,
he words to them, O offspring of vipers,
who shows you
to flee from the anger that comes?
8 So work fruits worthy of repentance
9 and presume not to word within your soul,
of having Abraham as your father:
for I word to you,
that God is able, from these stones,
to raise sons to Abraham

10 Behold,
and the axe is placed to the root of the trees:
so all trees not working graced fruit
are cut and fall into the fire.
11 I baptize you in water to repentance:
and he coming after me is stronger than I,
whose sandals I am not worthy to bear:
he baptizes you in the Spirit of Holiness and fire:
12 whose winnowing fan is in his hand:
and he purifies his threshing floor,
and congregates his wheat into the granary:
and the chaff he burns with fire that quenches not.

YAH CHANAN THE BAPTIZER BAPTIZES YAH SHUA

13 Then Yah Shua comes from Gelila to Yurdenan
— to Yah Chanan — to be baptized by him.

14 And Yah Chanan is forbidding him, wording,
I need to be baptized by you
— and come you to me?

15 And Yah Shua answers, wording to him,
Allow it now:
for thus is due us to fulfill all justness.

Then he allows him:
and when he is baptized,
Yah Shua ascends straightway from the water:
and the heavens open to him,
and he sees the Spirit of God
descending as a dove, and coming upon him:
17 and behold, a voice from the heavens,
wording, This is my beloved Son,
in whom I will.

4:1 Then Yah Shua is led by the Spirit of Holiness
to the wilderness
to be tested by the devouring accuser:
and he fasts forty days and forty nights
and finally famishes.

2

3 And the tester approaches, and words to him,
If you are the Son of God,
word that these stones become bread.

4 And he answers, wording, It is scribed,
Not by bread only, that Humanity lives,
but by every word
that goes from the mouth of Yah Veh.
Deuteronomy 8:3

5 Then the devouring accuser
leads him to the city of holiness
and stands him upon on an edge
of the priestal precinct:
and words to him,
6 If you are the Son of God, cast your soul below:
for it is scribed,
He misvahs his angels concerning you:
and upon their hands they bear you
lest you stub your foot on a stone.
Psalm 91:11, 12

7 Yah Shua words to him, Again, it is scribed,
Test not Yah Veh your God.
Deuteronomy 6:16

8 Again,
the devouring accuser takes him
to a great high mountain
and shows him all the sovereigndoms of the world
and their glory
and words to him,
9 All these I give you,
if you fall and worship me.

10 Then Yah Shua words to him,
Go, Satan: for it is scribed,
Yah Veh your God, Worship
and him alone, serve.
Deuteronomy 6:13; 10:20

11 Then the devouring accuser leaves him:
and behold, angels approaching and ministering to him.

12 And Yah Shua hears that Yah Chanan is shelemed
and he departs to Gelila:
and leaving Nasrath
13 he comes and inhabits in Kephar Nachum
upon the hand of the sea
in the coasts of Zebaulaun and Naphtali:
14 to fulfill what was worded
through the hand of Yesha Yah the prophet, wording,
15 The earth of Zebaulaun and the earth of Naphtali
by the way of the sea, across Yurdenan,
Gelila of the peoples:
16 The people sitting in darkness
see a great light:
and whoever sits in the place and the shadow of death,
light shines to them.
Yesha Yah 9:1, 2

17 From then
Yah Shua begins to preach and to word, Repent!
For the sovereigndom of the the heavens approaches.

YAH SHUA CALLS KEPHA AND ANDREWAS

18 And when walking about
he hand of the sea of Gelila,
He sees two brothers,
Shimun who is called Kepha and Andrewas his brother
casting a net into the sea — for they have been fishers:
19 and Yah Shua words to them, Come after me:
and I work that you be fishers of humanity.
20 — and they straightway
leave their nets and go after him.

YAH SHUA CALLS YAAQUB AND YAH CHANAN

21 And when he passes over from there
he sees two other brothers
— Yaaqub of Zabedai and Yah Chanan his brother
in a sailer with Zabedai their father
preparing their nets:
and he calls them:
22 — and they straightway
leave the sailer and their father
and go after him.

23 And Yah Shua is going around in all Gelila
— doctrinating in their congregations,
and preaching the evangelism of the sovereigndom
and healing every affliction and sickness
of the people:
24 and his fame is heard in all Suriya:
and they offer him all evil who are evilly worked
with diverse sickness and with oppressed torments
— demonized and lunatic and paralytic:
and he heals them.

25 And going after him
are many congregations of people from Gelila
and from Esrat Medinata and from Uri Shelem
and from Yah Hud and from across Yurdenan.

**THE MOUNTAIN MESSAGE OF YAH SHUA
THE BEATITUDES**

5:1 And when Yah Shua sees the congregation,
ascends a mountain:
and when he sits,
his disciples approach toward him:
2 and opening his mouth he is doctrinating them,
wording,
3 Graced — the poor spiritual
for the sovereigndom of the the heavens is their own:
4 Graced — the mourner
for they are comforted:
5 Graced— the meek
for they inherit the earth:
6 Graced— they who famish and are thirsty after justness
for they satiate:
7 Graced— the merciful
upon their being befriended:
8 Graced — who are pure in heart
for they see God:
9 Graced— they who work shalom
for they are called the sons of God:
10 Graced — those persecuted because of justness
for the sovereigndom of the the heavens is their own:
11 Graced —
when men reproach you and persecute you
and word every evil word about you
because of falsehood:

12 then cheer and rejoice
 your reward abounds in the the heavens:
 for thus they persecuted the prophets from before you.

THE POSITION OF THE TRUSTER

13 You are the salt of the earth:
 and if the salt stales,
 with what, salt we?
 It goes for naught but to cast outside,
 and trampled by humanity.

14 You are the light of the world.
 You are not able to secrete a city built upon a mountain:
 15 nor men light a candle and place under a measure:
 but upon a menorah
 and it enlightens all who are in the house.
 16 Thus light your light in front of the son of humanity:
 that they see your graced works
 and glorify your Father in the heavens.

YAH SHUA FULFILLS THE TORAH

17 Presume not
 that I come to release the torah or the prophets:
 I come not to release but to fulfill.

18 For Amen! I word to you,
 that until the heavens and earth pass,
 one yud or one scratch
 passes not from the torah
 until all becomes.

19 So all who release one of these least misvoth,
 and doctrinates humanity thus,
 are called least
 in the sovereigndom of the heavens:
 and all who workand doctrinates these,
 are called great
 in the sovereigndom of the heavens.

20 For I word to you,
 That unless your justness abounds
 more than the scribes and Pherisas,
 you enter not
 the sovereigndom of the heavens.

**THE VALUE SYSTEM OF YAH SHUA:
 MURDER, RAGE, SLANDER**

21 You heard it worded to the first,
 Slaughter not:
 and whoever slaughters
 is condemned to the judgment.

22 And I word to you,
 That all who provoke his brother vainly
 are condemned to judgment:
 and all who word to his brother, Raqa!
 are condemned to the congregation:
 but whoever words, Lela!
 is condemned
 to the fire of Gihana.

FORGIVING

23 So if you offer your qurbana
 upon the sacrifice altar,
 and there remember
 that your brother holds whatever grudge upon you:
 24 leave there your qurbana
 n front of the sacrifice altar,
 and go:
 first reconcile with your brother,
 and then come and offer your qurbana.

SETTLING OUT OF COURT

25 Agree with your ba'al of judgment quickly
 while you are with him on the way:
 lest ever the ba'al of judgment shelem you to the judge:
 and the judge shelem you to the bailif:
 and you fall into a guardhouse.

26 Amen! I word to you,
 Go not from there,
 until you give back the final quarter.

ADULTERIZING

27 You have heard it worded,
 Adulterize not:
 Exodus 20:14; Deuteronomy 5:18
 and I word to you,
 That all who see a woman — as panting
 straightway adulterizes in his heart.

AVOIDING GIHANA, THE VALLEY OF BURNING

29 And if your right eye offend you
 pluck it and cast it from you:
 for it is beneficial for you
 that one of your members destruct,
 and not all the body
 fall into Gihana, the Valley of Burning.

30 And if your right hand offends you,
 cut it and cast it from you:
 for it is beneficial for you
 that one of your members destruct,
 and not all your body
 fall into Gihana, the Valley of Burning.

DIVORCE

31 It was worded,
 Whoever releases his woman,
 gives her a scripture of apostasy.
 Deuteronomy 24:1

32 And I word to you,
 All who release his woman,
 outside of the word of whoredom,
 works her to adulterize:
 and a man who marries her who is released,
 adulterizes.

OATHING

33 Again, you heard it worded to the first,
 Falsify not an oath:
 and, Shelem your oaths to Yah Veh.
 Leviticus 19:12, Numbers 30:2, Deuteronomy 23:21

34 And I word to you, Oath not to the end
 — not by the heavens
 for it is the throne of God:

35 — not by the earth
 for it is the stool under his feet:
 — not even by Uri Shelem

36 for it is the city of the great sovereign:
 — not even oath in your head
 because you are not able to work one hair
 black or white:

37 but thus be your word, Yes, yes, and Not, not:
 whatever is of these
 is of more evil.

RETALIATION

38 You heard it worded,
 An eye for eye and a tooth for tooth:
 Exodus 21:22—27; Leviticus 24:19, 20; Deuteronomy 19:21

MATHAI 5, 6

39 And I word to you, stand not against evil:
but whoever wounds you upon your right jaw,
turn also the other to him:
40 and to whoever wills to have you judged with
to take your linen,
release to him your garment also:
41 and whoever compels you to go one mile,
go with him two:
42 to him who asks, to him give:
and from him who wills to loan from you,
hinder not.

LOVE VS BEFRIEND

43 You heard it worded,
Befriend your neighbor, and hate your enemy.
Leviticus 19:18; Psalm 139:21, 22
cp Yah Chanan 21:15—17

44 And I word to you, Love your enemies:
eulogize them who curse you:
work well to the hateful:
and pray concerning them who lead you to violence
and persecute you:
45 so as to become
the sons of your Father in the the heavens:
for his sun rises upon the graded and upon the evil:
and descends rain on the just and on the unjust.
46 For if you love those who love you,
what reward have you?
Behold, the customs agents also work these.
47 And if you salute shalom to your brothers only
what more work you?
Behold, are not even the customs agents working these?
48 So you be perfect,
as your Father in the the heavens
is perfect.

DOING MERCIES

6:1 And look to not work your justnesses
in front of humanity
so as to be seen of them
but not having your reward
unto your Father in the heavens:
2 so when you work your justnesses
call not your horn in front of you
as hypocritizing hypocrites work
in the congregation and in the market,
to be glorified of humanity.
Amen! I word to you, they take their reward.

3 And whenever you work justnesses
let not your left know what your right works:
4 as your justnesses being covertly:
and your Father, seeing covertly,
himself rewards openly.

PRAYER

5 And whenever you pray,
be not as hypocritizing hypocrites!
who befriend standing in the congregation
and in the corners of the market to pray
to manifest to the sons of humanity.
Amen! I word to you, they take their reward.

6 And you, whenever you pray,
enter your closet and hold your portal:
pray to your Father covertly
— and your Father who sees covertly
rewards you openly:

7 and when you pray
be not stammering as the heathen:
who for words of accent,
they presume they are heard much.

8 So, liken not to them:
for your Father knows what you seek
ere you ask him.

A PRAYER EXAMPLE

9 So thus pray you:
Our Father in the heavens
hallowed be your name:
your sovereigndom come:
your will become — as as in the heavens, also on earth:
11 give us this day our bread of need:
and forgive us our debts
as we also forgive our debtors:
and enter us not into testing
but deliver us from evil:
because yours is the sovereigndom
and the power and the glory
eternity to eternity.
Amen.

FORGIVING

14 For if
you forgive the sons of humanity their offenses,
your Father in the heavens also forgives you:
15 and if
you forgive not the sons of humanity their offenses,
your Father forgives not your offenses.

FASTING

16 And whenever you fast,
be not sad as hypocritizing hypocrites!:
for they alter their faces
to manifest to the sons of humanity that they fast.

Amen! I word to you,
They take their reward.
17 And you, whenever you fast,
wash your face and anoint your head:
18 that you not manifest to the sons of humanity
that you are fasting
— but to your Father covertly:
and your Father who observes covertly
rewards you.

TREASURING TREASURES

19 Place not for yourselves treasures on earth
where moth and rust corrupt
and where thieves break through and thieve:
20 but place for yourselves treasures in the heavens:
where not moth and no rust corrupt
and where thieves break not through and not thieve:
21 for where you have treasure,
there your heart is also.

THE EYE

22 The candle of the body has the eyes:
if your eye is simple
all your body also becomes bright:
and if your eye be evil
23 all your body becomes dark:
so if the light within you be darkness
— how much be that darkness!

SERVING TWO LORDS

24 Humanity is not able to serve two Lords:
for either he hates the one and befriends the other:
or he honors the one and contemns the other:
you are not able to serve God and mammon.

25 Because of this I word to you
be not anxious for your soul
— what you eat or what you drink:
not for your body
— what you clothe.
Behold, is not the soul more than nourishment?
And the body more than clothing?

26 Look at the flyers of the heavens:
that seed not and harvest not
and gather not into graneries:
yet your Father of the heavens nourishes them.
Behold, excel you not of them?

27 Who of you, when anxious,
is able to add one cubit upon his stature?

28 And about clothing, why care you?
Consider the lilies of the plains — how they greaten:
they labor not and spin not:
29 and yet I word to you,
that not even Sheleimun in all his glory
covered not as one of these.

30 And if the herbage of the field
— having this day, and tomorrow falls into the oven,
God thus clothes
— how not much more you — you of little trust?

31 So be not anxious, or wording,
What eat we? or, What drink we?
or, With what cover we?

32 For these all the people seek:
and your Father in the heavens
knows you also need all these.

THE PROVISION OF YAH SHUA

33 And seek first
the sovereignty of God and his justness:
and all these add to you.

34 So be not anxious for the morrow
for tomorrow has its own sufficing anxieties
and each day its evil.

JUDGING

7:1 Judge not, that you not be judged.
2 For in the judgment that you judge,
you are judged:
and in the measure that you measure,
is measured to you.

CHIPS AND PLANKS

3 And why see you the chip
in the eye of your brother,
and examine not the plank in your eye?
4 Or, how word you to your brother,
Allow me to eject the chip from your eye!
— and behold, a plank in your eye?

5 You hypocritizing hypocrite!
First eject the plank from your own eye:
and then you see clearly
to eject the chip from the eye of your brother.

GIVING, ASKING, SEEKING, AND KNOCKING

6 Give not holiness to puppies
and cast not your pearls in front of swine:
lest they trample them at their feet
and turn and rip you.

7 Ask, and you are given:
seek, and you find:
8 knock, and it opens to you
— for all who ask, take:
and whoever seeks, finds:
and whoever knocks, it opens.

9 Or what man of you,
whose son asks bread,
extends to him a stone?
10 Or if he asks for a fish,
extends to him a serpent?
11 So if you — evil you,
know to give graced gifts to your sons,
how much especially your Father in the heavens
gives greatly to them who ask him?

THE GOLDEN RULE

12 So all — whatever you will
that the son of humanity work to you,
you work even thus to them:
for this is the torah and the prophets.

PORTALS

13 Enter through the constricted portal:
for broad is the portal and ample the way
that leads to destruction:
and many who go therein in:
14 when narrow the gate and constricted the way,
leading to life/salvation:
and few are they who find it.

FALSE PROPHETS

15 But beware of false prophets
who come to you in clothing of lambs:
and within have extortion of wolves:
and by their fruits you know them.
Why?
Gather they grapes from thorns? Or figs from thistles?
17 Thus every graced tree produces beautiful fruit:
and an evil tree works evil fruit.
18 A graced tree is not able work evil fruit:
and an evil tree works not graced fruit:
19 every tree not working graced fruit is cut
and falls in the fire.
20 And then by their fruits you know them.

FALSE PROFESSORS

21 Not all who word to me, My Lord! My Lord!
enter the sovereignty of the heavens:
but whoever works the will
of my Father in the heavens.
22 Many word to me in that day, My Lord! My Lord!
prophecied we not in your name?
— and ejected demons in your name?
— and worked many powers in your name?
23 And then I profess of them,
I never ever knew you:
distance yourselves from me, workers of injustice.

BUILDING 12

24 So all who hear my words and work them,
I liken to a wise man
who builds his house upon a rock:
25 and rain descends and the streams come
and the winds puff and beat upon that house:
and it falls not:
for its foundation being set upon a rock.

26 And all who hear these words of mine
and work them not,
liken to a foolish man
who builds his house upon sand:
27 and rain descends and streams come
and the winds puff and beat upon that house:
and it falls: and great be the fall.

28 And so be it,
when Yah Shua shelems these words
the congregation is being amazed
concerning his doctrine:
29 for he is doctrinating them as being authorized
and not as the scribes and Pherisas.

YAH SHUA CLEANSSES A LEPER

8:1 And when he descends from the mountain
many congregations follow him:
2 and behold, one leper comes and worships him:
wording, Lord,
if you will, you are able to purify me.

3 And Yah Shua stretches his hand and approaches him,
wording, I will — !! Purify!
— and within the hour his leprosy purifies.

4 And Yah Shua words to him,
Why see that humanity word to you?
But go, show your soul to the priests,
and offer the qurbana Mosheh misvahed
for a witness to them.

YAH SHUA HEALS A PARALYTIC

5 And when Yah Shua enters Kephrah Nachum,
one centurion approaches him, seeking of him,
6 and wording, Lord,
my lad is placed in the house, paralyzed
— excessively tortured.

7 And Yah Shua words to him,
I come and heal him.

8 That centurion answers, wording, Lord,
I am not worthy that you enter under my shelter:
but only word the word, and my lad heals:
9 for I also am a man under a sultan,
having strategists under my hand:
and I word to this, Go! — and he goes:
and to another, Come! — and he comes:
and to my servant, Work this! — and he works.

10 And when Yah Shua hears, he marvels:
and words to them who had come with him,
Amen! I word to you,
— not — not in Isra El find I trust as this:

11 and I word to you,
that many come from the rising and from the lowering
and repose with Abraham and Ishaq and Yaaqub
in the sovereigndom of the heavens:

and the sons of the sovereigndom
are ejected into outer darkness:
— there being weeping and gnashing of teeth.

13 And Yah Shua words to that centurion,
Go! As you trust, so be it to you.
— and his lad is healed within the hour.

YAH SHUA ALLEVIATES A FEVER

14 And Yah Shua comes to the house of Shimun
and he sees his mother—in—law placed, taking fever:
15 he approaches her hand and the fever leaves her:
and she rises and is ministering to them.

YAH SHUA EJECTS DEMONIZED SPIRITS

16 And when it became evening,
they offer in front of him many demonized
and he ejects the demons with his word:
and all being worked evilly, are being healed:
17 so as to fulfill
what Yesha Yah the prophet worded,
he words,
He takes our affliction and bears our sickness.

Yesha Yah 53:4

FOLLOWING YAH SHUA

18 And when Yah Shua sees many congregations
surrounding him:
he misvahs to go across:
19 and one scribe approaches, and words to him,
Rabbi, I come after you wherever you go.

20 And Yah Shua words to him,
Foxes have holes
and the flyers of the heavens, shelters:
and the Son of humanity
has not where to repose his head.

21 And another of his disciples words to him,
Lord, allow me first to go and entomb my father.

22 And Yah Shua words to him, come after me:
and allow the dead to entomb their dead.

YAH SHUA REBUKES THE WINDS AND THE SEA

23 And when he ascends into a sailer
and his disciples ascend with him:
24 and behold, a great quaking becomes in the sea,
so that the sailer is covered by the waves:
and Yah Shua is sleeping.

25 And his disciples approach and wake him,
wording, Our Lord, deliver us! We destruct!

26 And Yah Shua words to them,
Why? Are you fearful, O you of little trust?
— then he rises, and reproves the wind and the sea
and there becomes a great hush.

27 And humanity marvels, wording,
Who is this,
that even the winds and the sea hear him?

YAH SHUA EJECTS DEMONS

28 And when Yah Shua comes across
to the place of the Gedrayim:
and two demonized meet him
going from the house of tombs — greatly evil
so as no human is able to cross that way:

MATHAI 8, 9

29 and they shout, wording,
What have we to do with you Yah Shua
— Son of God?
Come you here ere the time to torment us?

30 And having been afar from them,
a herd of many swine shepherding:
31 and the demons are seeking of him, wording,
If you eject us,
allow us to go to the herd of swine.

32 And Yah Shua words to them, Go!
— and straightway they go and enter the swine:
and all that herd
runs directly over a cliff into the sea
and dies in the waters:

33 and they who shepherd them
are fleeing and going to the city
and showing all
that became of those having been demonized:

34 and behold,*
all the city goes for a meeting with Yah Shua:
and when they see him, they seek of him
to depart from their boundaries:
*Not in the Aramaic

9:1 — and he ascends into a sailer,
and crosses over, and comes to his city.

YAH SHUA HEALS A PARALYTIC

2 And they approach him with a paralytic
when placed on a pad:
and Yah Shua, seeing their trust,
words to the paralytic,
Enhearten son: your sins are forgiven.

SCRIBES ACCUSE YAH SHUA OF BLASPHEMY

3 And humans of the scribes word within souls,
This one blasphemers.

4 And Yah Shua, knowing their reasonings,
words to them,
Why reason evil in your hearts?
5 For what is simpler to word, Your sins are forgiven?
or to word, Rise, and walk?

6 And so you know that the Son of humanity
has sultanship on earth to forgive sins,
— then he words to the paralytic,
Rise, take your pad, and go to your house.
7 — and he rises and goes to his house.

8 And the congregation sees and awes
and glorifies God
who has given sultanship to this son of humanity.

MATHAI FOLLOWS YAH SHUA

9 When Yah Shua passes over from there
he sees a man sitting at the house of customs
— his name, Mathai:
and he words to him, Come after me.
— and he rises, and goes after him.

PHERISAS QUESTION THE DISCIPLES

10 And when they are reposing in the house,
customs agents and many sinners come
and repose with Yah Shua and with his disciples.

11 And when the Pherisas see,
they word to his disciples,
Why eats he with customs agents and sinners
— your Rabbi?

12 And when Yah Shua hears, he words to them,
The healthy need not concerning a healer
— except they who are evilly worked:

13 Go, doctriate of him,
I seek mercy and not sacrifice:
for I come not to call the just:
but sinners to repentance.

14 Then the disciples of Yah Chanan approach him,
wording,
Why fast we and the Pherisas much,
and your disciples fast not?

15 And Yah Shua words to them,
That unless
— Are the sons of the bridechamber able to fast
as long as the groom is with them?
And days come
when the groom is taken from them
— then they fast.

THE PARABLE OF GARMENTS

16 Humanity places not a new patch
upon an aged garment:
so that the fulness not pull from the garment
and the rip becomes more.

THE PARABLE OF WINESKINS

17 And they place not new fermented wine
into aged wineskins:
lest the wineskins split and the fermented wine pours
and the wineskins destruct:
but they place new fermented wine into new wineskins,
and the two are guarded.

THE DEAD DAUGHTER OF AN ARCH

18 And when he is wording these with them,
one hierarch approaches and worships him,
wording, My daughter has now died:
unless you come and place your hand upon her,
and she enlivens.
19 — and Yah Shua rises, — and his disciples
and go after him

YAH SHUA HEALS A FLOW OF BLOOD

20 And behold,
a woman who has been flowing blood twelve years
comes from behind,
and approaches the corner of his clothing:
21 — for she is wording within her soul,
If only I approach his garment, I heal.

22 And Yah Shua turns and sees her, and words,
Enhearten, Daughter! Your trust enlivens you.
— and that woman was healed from that hour.

YAH SHUA RESURRECTS THE DAUGHTER OF THE HIERARCH

23 And Yah Shua comes to the house of the hierarch
and sees the psalmist and the congregation troubled
24 and he words to them, Depart:
for the lass is not dead, but she sleeps.
— and they are laughing over him.

25 And when he ejects the congregation:
he enters and takes her by the hand
and the lass rises.

26 — and the fame of this goes to all the earth.

YAH SHUA OPENS BLIND EYES

27 When Yah Shua crosses over from there:
two blind follow him, shouting, and wording,
Befriend upon us, son of David.

28 When he comes to the house,
and the blind approach to him:
and Yah Shua words to them,
Trust you that I am able to work this?

They word to him, Yes, Lord.

29 Then he approaches their eyes, wording,
As your trust, so be it to you.

30 And straightway their eyes open:
and Yah Shua reproves them,
wording, See that humanity not know.

31 — and they go
and they rumor about him in all the earth.

YAH SHUA EJECTS A DEMON

32 When they go,
they approach him with a mute having been demonized:

33 and he ejects the demon from him
and the mute is wording,
and the congregation is marveling, wording,
Never ever was it thus seen in Isra El.

34 And the Pherisas are wording,
By the hierarch of demons, he ejects demons.

YAH SHUA BEFRIENDS THE CONGREGATIONS

35 And Yah Shua is surrounding
all the cities and villages
— doctrinating in their congregations
and preaching the evangelism of the sovereignty
and healing every disease
and all afflictions.

36 And when Yah Shua sees the congregations
he is befriending over them
— because of being blabored
— released as sheep having no shepherd.

37 And he words to his disciples,
The harvest indeed is much, and the workers few:
38 so seek of the Lord of the harvest
to eject workers into his harvest.

YAH SHUA AUTHORIZES HIS TWELVE DISCIPLES

10:1 And he calls his twelve disciples
and gives them sultanship over foul spirits
so as to eject them:
and to heal all afflictions and sicknesses.

THE NAMES OF THE TWELVE APOSTLES

2 And his own twelve apostles have these names:
The first, Shimun called Kepha
and Andrewas his brother
and Yaaqub of Zabedai and his brother Yah Chanan
3 and Philipaus and Bar Tulmai
and Tama and Mathai the customs agent
and Yaaqub son of Halpai and Labi named Thadai
4 and Shimun the Qenanaya and YahHud the urbanite
— who also shelems him.

YAH SHUA APOSTOLIZES HIS APOSTLES

5 Yah Shua apostolizes these twelve
and misvahs them,
wording, the way of the heathen, go not:
and the city of the Shamraya, enter not:

6 and go especially
to the lost sheep of the house of Isra El:
7 and when you go, preach and word,
The sovereignty of the heavens approaches.
8 Heal the sick and purify the lepers:
and raise the dead and eject demons:
freely you have taken: freely give.

THE POSSESSIONS OF AN APOSTLE

9 Acquire not gold and not silver and not copper
in your pouches
10 and not a wallet for the way
and not two linens and not sandals and not scepter:
for the worker is worthy of his nourishment.

THE HOME OF AN APOSTLE

11 And whatever city or village you enter
question who is worthy therein:
and be abiding there until you go:
12 and when you enter a house,
salute shalom to that house:
13 and if the house is worthy
your shalom comes upon it:
and if it is not worthy
your shalom returns upon you:
14 and whoever takes you not
and hears not your words
when you go from that house or from that village
shake off the dust from your feet.

15 Amen! I word to you,
that the earth of Sedum and Amura
it becomes more restful in the day of judgment
than for that city.

16 Behold, I apostolize you as lambs among wolves:
so be wise as serpents,
and harmless as doves.

YAH SHUA PROPHESES SHELEMING

17 And beware of the sons of humanity:
for they shelem you to the house of the judge
and they torture you in their congregations
18 — and in front of governors and sovereigns
they approach you because of me
in a witness against themselves and the peoples:
19 and when they shelem you
care not how or what you word:
for you are given, in that hour, what to word:
for it be not you who is wording,
20 but the Spirit of your Father, wording within you.

YAH SHUA PROPHESES FAMILY TRAITORS

21 And brother shelems his brother to death
and father his son:
and children rise over their fathers
and deathify them:
22 and you become hated of all humanity
because of my name:
and whoever endures until the final
— he lives.
23 And when they persecute you in this city
flee you to another.

For Amen! I word to you,
that you shelem not all the cities
of the house of Isra El
until comes the Son of humanity.

SERVICE RANKS 41

24 A disciple has not more than his Rabbi
and the servant not than his Lord:
25 it is sufficient for the disciple to be as his Rabbi
and the servant as his Lord.
If they call the lord of the house Ba'al Zebub,
how much more one, the sons of his house?

26 So awe not of them:
for they have not that is concealed, that is not manifest
and secreted, that is not known.

27 What I word to you in darkness
you word in the light:
and what you hear in the ear
preach upon the roofs.

28 And awe not of them who slaughter the body
and are not able to slaughter the soul:
and awe of him
who is able to destroy soul and body
in Gihana, the Valley of Burning.

29 Are not two sparrows
merchandised for an assarion?
and one of them
without your Father
falls not upon on the earth.

30 And even your own,
even the hairs of your head — all are numbered:
31 so awe not: you excel many sparrows.

HOMOLOGIZING 7

32 So humanity
— whoever professes in me
in front of the sons of humanity
I also profess in him
in front of my Father in the heavens:
33 and whoever denies me
in front of the sons of humanity
I also deny in front of my Father in the heavens.

34 Presume not that I come to place peace on earth:
I come not to place peace — but a sword:
35 for I come to divide man upon his father
and the daughter upon her mother
and the bride upon her mother—in—law:
36 and the ba'al enemies of man
are the sons of his house.

37 Of him befriending father or mother
more than me
is not worthy of me:
and him befriending son or daughter more than me
is not worthy of me:
38 and all not bearing his stake
and coming after me
are not worthy of me.

THE SOUL

39 Whoever finds his soul loses it:
and whoever loses his soul because of me, finds it:
40 whoever takes you
takes me:
and whoever takes me
takes him who apostolized me:

whoever takes a prophet
in the name of a prophet
takes the reward of a prophet:
and whoever takes the just
in the name of the just
takes the reward of the just:
42 and all who water one of these least
— only a cup of cold in the name of a disciple
Amen! I word to you,
his reward destructs not.

YAH CHANAN THE BAPTIZER IN THE GUARDHOUSE

11:1 And so be it,
when Yah Shua shelems misvahing his twelve disciples,
he departs from there
to doctriinate and to preach in their cities:
2 and in the guardhouse, when Yah Chanan hears
of the works of the Meshiah,
he apostalizes through the hand of his disciples
and words to him,
3 Are you he who comes? Or await we another?

4 Yah Shua answers, wording to them,
Go and tell Yah Chanan
what you hear and see
5 — the blind see and the lame walk
and the lepers purify and the mute hear
and the dead rise and the poor evangelize:
6 and graced — who offend not in me.

**THE WITNESS OF YAH SHUA
CONCERNING YAH CHANAN THE BAPTIZER**

And when they go,
Yah Shua begins to word to the congregation
concerning Yah Chanan,
What went you to the desolation to see?
A reed shaken by the wind?
8 But what went you to see?
A man clothed in soft clothing?
Behold, whoever clothe in the soft
are in houses of sovereigns.

9 But, what went you to see?
A prophet?
Yes, word I to you,
more than a prophet.
10 For this is he concerning whom it is scribed.
Behold, I apostolize my angel in front of your face
who prepares your way in front of you.
Yesha Yah 40:3; Malachi 3:1

11 Amen! I word to you,
there stands not, among those birthed of woman,
a greater than Yah Chanan the Baptizer:
and the least in the sovereigndom of the heavens
is greater than he:
12 and from the days of Yah Chanan the Baptizer
until now
the sovereigndom of the heavens is ruled by violence
and the violent seize it.
13 For all the prophets and the torah until Yah Chanan
prophesied:
14 and if you will to take it,
he is Eli Yah, prepared to come.
15 Whoever has ears to hear, hear!

16 And to whom liken I this generation?
— likened to lads sitting in the markets
and shouting to their comrades

17 and wording,
We psalm to you and you dance not:
we mourn to you and you dance not.

18 For Yah Chanan comes, not eating not drinking,
and they word, He has a demon within:
19 the Son of humanity comes eating and drinking,
and they word,
Behold, a man
— gluttonous and drinking fermented wine,
and befriending customs agents and sinners.
But wisdom is justified by its works.

YAH SHUA REPROACHES THE CITIES

20 Then Yah Shua begins to reproach the cities
those being wherein he was much empowered,
and they repent not.

21 And he is wording, Woe to you, Kaurazin!
Woe to you, Beth Sayada!
If this power had been in Sur and Saidan
that became within you,
and most certainly they had repented in saq and ashes.
22 However I word to you,
For Sor and Saidan it becomes more restful
in the day of judgment, than for you.

23 And you, Kephah Nachum
— you — lifted until the heavens,
until sheol you descend:
for if the power had become in Sedum,
that became in you
it had been abiding until this day.
24 However I word to you,
that for the earth of Sedum
it becomes more restful in the day of judgment
than for you.

YAH SHUA WORDS TO THE FATHER

25 At that time, Yah Shua answers, wording,
I thank you, O Father,
Lord of the heavens and of the earth,
that you conceal these
from the wise and understanding
and manifest them to he barely birthed.
26 Yes, my Father:
for thus be your will in front of you.

27 All are shelemed to me by my Father:
and no human knows the Son
except if the Father:
also no human knows the Father
except if the Son
— and he to whom the Son wills to manifest him.

THE INVITATION OF YAH SHUA TO REST

28 Come to me
all you belabored and bearing burdens
and I rest you:
29 bear my yoke upon you and doctriate of me:
that I am restful and humble in my heart:
and you find rest for your souls:
30 for my yoke is pleasant and my burden is light.

YAH SHUA, LORD OF THE SHABBATH

12:1 At that time,
Yah Shua has been walking on the shabbath
among the seed:
and his disciples famish
and begin to pluck the ears and eat.

2 And when the Pherisas see, they word to him,
Behold, your disciples are working
what is not allowed to work on the Shabbath.

3 And he words to them,
Recall you not what David worked when he famished
— he and those with him
4 — how he entered the house of Yah Veh
and ate the bread of the table of Yah Veh?
— which he is not allowed for him to be eating
and not for those who are with him
— except if the priests only?

5 Or recall you not in the torah,
that the priests in the priestal precinct
profane the Shabbath and are not with blame?

6 And I word to you,
that we have a greater than the priestal precinct here.
7 And if you had been knowing what this is,
I will mercy and not sacrifice,
you had not been condemning those
who are not to be blamed.
8 For the Lord of the Shabbath
is the Son of humanity.

Hoshea 6:6

YAH SHUA HEALS ON THE SHABBATH

9 And Yah Shua departs from there
and comes to their congregation:
10 and one man has been there with a withered hand.
And they are asking him, wording,
if it is allowed to heal on the Shabbath?
— so as to accuse him.

11 And he words to them,
What man of you, having one sheep,
and if it falls into a pit on a day of the Shabbath
overtakes he not it and raises it?
12 And how much more a son of humanity
than a sheep?
Then is he allowed to work well on the Shabbath?
13 Then he words to him, Straighten your hand.
— and he straightens his hand
and it restores as its companion.

14 And the Pherisa go,
and take council concerning him so as to destroy him.

YAH SHUA CURES THE MULTITUDES

15 And Yah Shua knows
and departs from there:
and vast congregations go after him
and he heals them all:
16 and he reproves them there to not manifest him:
17 to fulfill
that worded through Yesha Yah the prophet, wording,
18 Behold my servant, in whom I will
— my beloved in whom my soul jumps for joy:
I place my spiritual upon him
and he preaches judgment to the peoples:
19 he strives not and shouts not:
lest humanity hear his voice in the markets:
20 a crushed reed he breaks not
a flickering candle he quenches not
until judgment goes to triumph:
21 and in his name, the people hope.

Yesha Yah 42:1—4

MATHAI 12

22 Then they offer him one demonized
and mute and blind
— and he heals him
so as the mute and blind words and sees.

23 And all the congregation is marvelling
and wording, Unless this is that son of David —

PHERISAS BLASPHEME THE HOLY SPIRIT 38

24 And when the Pherisas hear, they are wording,
This one ejects not demons,
except in Ba'al Zebub the hierarch of demons.

25 And Yah Shua knows their reasonings
and words to them,
Every sovereigndom divided over its soul
desolates:
and every house or city divided over its soul
stands not:

26 and if Satan ejects Satan,
he divides over his soul:
so how stands his sovereigndom?

27 And if I in Ba'al Zebub — I eject demons,
your sons — in what eject they?

Because of this they be your judges.

28 If I in the Spirit of God — I eject demons,
the sovereigndom of God approaches upon you.

29 Or, How is humanity able
to enter the house of a strengthened man,
and plunder his vessels,
unless if he first bind the strengthened man?
— and then plunder his house.

30 He, not being with me, is against me:
and he, not gathering with me, scatters.

THE UNFORGIVEN SIN

31 Because of this I word to you,
All sin and blasphemy is forgiven the sons of humanity:
and the blasphemy concerning the Spiritual

is not forgiven humanity:

32 and all who word a word
concerning the Son of humanity,
he is forgiven:

and all who word concerning the Spirit of Holiness,
he is not forgiven
— not in this world
and not in the world being prepared.

33 Either work the tree well and its fruit well
or work the tree evil and its fruit evil:
for by its fruit the tree is known.

YAH SHUA DENOUNCES THE SCRIBES AND PHERISAS

34 Offspring of vipers,
how are you able to word the graced — you, being evil?
For from the remainder of the heart
the mouth words:

35 a graced man
from the graced treasure
ejects the graced:
and an evil man from evil treasure
ejects evil.

36 I word to you,
For every idle word
that the sons of humanity word,
they give word in the day of judgment:
37 for by your words you are justified:
and by your words you are condemned.

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

Then they answer
— humans of scribes and of Pherisas,
wording, Doctor, we will to see a sign from you.

39 And he answers, wording to them,
A generation, evil and adulterers, seek a sign:
and a sign is not given to you
except the sign of Yaunan the prophet:
40 for as Yaunan,
being in the belly of the fish three days and three nights:
thus the Son of humanity,
being in the heart of the earth
three days and three nights.

YAH SHUA PROPHESES CONDEMNATION

41 Men — the Ninwaya
stand in judgment with this generation
and condemn it:
for they repented at the preaching of Yaunan:
and behold, a greater than Yaunan is here.

42 The sovereignty of the south
stands in the judgment with this generation
and condemns it:
for she came from the crossings of the earth
to hear the wisdom of Sheleimun:
and behold, more than Sheleimun is here.

IMPURE SPIRITS

43 And when the spiritual foul
goes from a son of humanity
he passes around places not having water there,
seeks rest, and finds not.

44 Then it words,
I return to my house from where I ejected.
— and it comes
— finds it vain and swept and adorned.

45 Then it goes
leading seven other spirits of evil
— and they enter and inhabit within:
and the finality of that man becomes
evil from the first.
Thus be it also to this evil generation.

RELATIONSHIP WITH YAH SHUA

46 And when he words to the congregations:
his mother and his brothers come and stand outside
seeking to word with him:
and a human words to him, Behold,
your mother and your brothers stand outside,
seeking to word with you.

48 And he answers,
wording to him who worded to him,
Who is she, my mother?
And who are they, my brothers?
49 — and he stretches his hand toward his disciples
and words,
Behold, my mother and behold, my brothers!

50 For all who work the will
of my Father in the heavens,
they are my brother and my sister and my mother.

THE PARABLES OF THE SOVEREIGNDOM

THE PARABLE EXPLAINED

13:1 And in that day
 Yah Shua goes from the house
 and sits upon the hand of the sea:
 2 and vast congregations congregate toward him:
 and as he ascends a sailer, and sits:
 and all the congregation
 is standing upon on the shore of the sea.

19 All who hear the word of the sovereigndom
 and understand not,
 there the evil one comes
 and seizes the word seeded in his heart
 — this is that seeded upon the hand of the way.

THE PARABLE OF THE SEEDER

3 And he is wording much with parables,
 wording, Behold, a seeder goes to seed:
 4 and when seeding
 some has fallen upon the hand of the way
 and the flyers come and eat:
 5 others fall upon rock, there not having been much soil
 and straightway they sprout
 because of there not having been depth of soil:
 6 and when the sun rises they scorch
 and because of there not having been root, they wither:
 7 and others fall among thorns
 and the thorns ascend and choke them:
 8 and others fall on graced earth and give fruit
 — having one hundred
 and having sixty
 and having thirty.
 9 To him having ears to hear, Hear.

20 And that seeded upon the rock
 is he who hears the word
 and straightway with cheer takes it
 21 and not having root within, but for a time:
 and when there be tribulation or persecution
 because of the word,
 he is quickly offended.

22 And that seeded among the thorns
 is he who hears the word
 — and the anxieties of this world
 and the deceit of riches
 strangle the word:
 and he is not being fruitful.

23 And that seeded upon the graced earth
 is he who hears the word and understands:
 and gives fruit and works
 — having one hundred
 and having sixty
 and having thirty.

WHY PARABLES?

10 And the disciples approach and word to him,
 Why you word you to them with parables?
 11 And he answers them, wording,
 To you is given to know the mystery
 of the sovereigndom of the heavens:
 and to them they are not given:
 12 for he who has, is given to him: and abounds to him:
 13 and to him not having,
 what he has is taken from him.

THE PARABLE OF THE DARNEL AND SEED

24 He parabalizes another parable, wording to them:
 The sovereigndom of the heavens is like a man
 that seeds graced seed in his field:
 25 and when humanity sleeps
 his ba'al enemy comes
 and seeds darnel among the wheat
 and goes:
 26 and when the herbage sprouts and works fruit,
 then the darnel also manifests:
 27 and the servants of the lord of the house approach
 and word to him, Lord,
 Behold, seeded you not graced seed in your field?
 From whence has it darnel?

Because to these I word with parables:
 because seeing, they see not:
 and hearing, they hear not:
 and they understand not:
 14 and in them is shelemed
 the prophecy of Yesha Yah that words,
 Hearing, you hear,
 and understand not:
 and seeing you see,
 and know not:
 15 for the heart of this people callouses
 and their ears hear difficultly:
 and their eyes shut
 lest they see with their eyes
 and hear with their ears
 and understand with their heart
 and they turn and I heal them.

28 And he words to them,
 a man — a ba'al enemy works this.

And his servants word to him,
 Will you that we go and gather them?

Yesha Yah 10:10
 16 And graced — your own eyes that see:
 and your ears that hear.

29 And he words to them,
 Lest when you gather the darnel
 you also uproot with the wheat:
 30 allow the two to greaten in union until the harvest:
 and in the time of harvest I word to the harvesters,
 Gather first the darnel
 and bind in bundles to burn:
 and congregate the wheat into my granary.

THE PARABLE OF THE GRAIN OF MUSTARD SEED

17 For Amen! I word to you,
 That many prophets and just
 panted to see what you see
 and saw not:
 and to hear what you hear
 and heard not:
 18 and you — hear the parable of the seed.

31 He parabalizes another parable, wording to them,
 Like the sovereigndom of the heavens
 is a grain of mustard seed
 which a man takes and seeds in his field
 32 — and this is the least of all seeds:
 and when it greatens
 it is the greatest of all greens
 and becomes a tree:
 as the flyers of the heavens come
 and nest in the branches.

THE PARABLE OF LEAVEN

33 Another parable he words to them:
Like the sovereigndom of the heavens
is leaven:
that a woman takes and hides in three measures of flour
until all leavens.

THE PURPOSE OF PARABLES

34 Yah Shua words all these
in parables to the congregation:
and with no parable he is not wording with them:
35 so as to fulfill
that worded through the prophet,
wording, I open my mouth in parables:
I speak that which was concealed
from ere the world.

Psalm 78:2

THE PARABLE OF THE DARNEL AND SEED EXPLAINED

36 Then Yah Shua releases the congregation
and comes to the house:
and his disciples approach him, wording to him,
Clarify to us the parable of the darnel of the field.

37 And he answers, wording to them,
He having seeded the graced seed
is the Son of humanity
38 and the field is the world
and the graced seeds are the sons of the sovereigndom
and the darnel are the sons of the evil
39 and the ba'al enemy having seeded them is Satan
and the harvest is the shalam of the world
and the harvesters are the angels
40 so as to gather the darnel
and burn in the fire:
thus is the shalam of this world.
41 the Son of humanity apostolizes his angels,
and they select from his sovereigndom
all offenders
and all who work unjustness
42 and casts them into a furnace of fire:
and there becomes weeping and gnashing of teeth.
43 Then the just enlighten as the sun
in the sovereigndom of their Father.
He having ears to hear, hear.

Manifestation 14:14—20

THE PARABLE OF THE SECRETED TREASURE

44 Again, the sovereigndom of the heavens is like
a treasure secreted in a field
— which, when a man finds, he secretes:
and from cheer
goes and merchandises* all he has,
and merchandises** that field.

*sells: **buys

THE PARABLE OF THE PRECIOUS PEARL

45 Again, the sovereigndom of the heavens is like
a merchant man
seeking graced pearls:
46 and when he finds one pearl, precious in price,
he goes and merchandises all — whatever he has
and merchandises it.

THE PARABLE OF THE NET

47 Again,
the sovereigndom of the heavens is like
a net falling into the sea:
and of all kinds congregate

48— which, when it fills, they ascend to the sea shore:
and sit and select
and place the graced in vessels,
and cast out the vilified.

THE SHALAM OF THE WORLD

49 Thus be it in the shalam of the world:
the angels go
and separate the evil from among the just
50 and cast them into the furnace of fire:
there becomes weeping and gnashing of teeth.

51 Yah Shua words to them,
Understand you all these?
They word to him, Yes, our Lord.

THE PARABLE OF THE LORD OF THE HOUSE

52 And he words to them,
because of this,
every scribe
discipled to the sovereigndom of the heavens
is like a man — a lord of the house
who ejects from his treasure new and antiquated.

YAH SHUA REJECTED IN HIS FATHERLAND

53 And so be it,
when Yah Shua shelems these parables
he departs from there
and comes to his city
54 and is doctrinating to them in their congegration:
so as to amaze them, and they are wording,
Whence has this man this wisdom
and these powers?
55 Be this not the son of the carpenter?
Is not his mother called Maryam?
And his brothers, Yaaqub and Yausi
and Shimun and Yah Huda?
56 And all his sisters, behold are they not unto us?
So whence all this and these?
57 — and they are being offended in him.

And Yah Shua words to them,
A prophet is has no despisers
except in his city and in his house.
58 — and he works not many powers there
because they trust not.

YAH CHANAN THE BAPTIZER BEHEADED

14:1 And at that time
Heraudes the tetrarch hears a rumor of Yah Shua
2 and words to his servants,
This is Yah Chanan the Baptizer:
he has risen from the house of the dead:
because of this, powers are done in him.

3 And Heraudes had been taking Yah Chanan
and binding him,
and placing him in a guardhouse because of Heraudiya
the woman of Philipaus his brother:
4 for Yah Chanan had been wording to him,
You are not allowed to be having this woman!
5 — and he wills to be slaughtering him:
and has been frightened by the people
so as to be holding him a prophet.

6 And when there becomes a birth
in the house of Heraudes
the daughter of Heraudiya dances
in front of those reposing
and she is pleasing Heraudes:

7 because of this he oaths an oath
to give her all that she asks.

8 And she,
because of being doctriated by her mother,
she words, Give me here on a platter
the head of Yah Chanan the Baptizer.

9 And the sovereign sorrows:
and because of the oath and those reposing,
he misvahs to give it to her:
10 and he apostalizes
and cuts the head of Yah Chanan in the guardhouse:
11 and they bring his head on a platter
and give it to the lass
— and she brings it to her mother.

12 And his disciples approach
and take the corpse and entomb it
and come and show Yah Shua.

13 And when Yah Shua hears
he departs from there in a sailer
to a place of desolation alone:
and when the congregation hears
they go after him by dry land from the cities:
14 and Yah Shua goes and sees a vast congregation
and befriends over them and he heals their sick.

YAH SHUA FEEDS FIVE THOUSAND

15 And when, being evening,
his disciples approach to, wording to him,
This is a place of desolation and the season passes:
release the congregation of humanity
to go to the villages
and merchandise themselves nourishment.

16 And he words to them,
Seek not that they depart: you give them to eat.

17 And they word to him,
We having naught there but five loaves and two fish.

18 And Yah Shua words to them, Bring them here to me.
19 — and he misvahs the congegration
to repose upon the earth
— and takes he the five breads and the two fish:
and looks to the heavens
and eulogizes and crumbles
and gives to his disciples
— and the disciples placed to the congregation:
20 And they all eat, and satiate:
and they take the remainder of the crumbs
— twelve baskets when filled:
21 and those humans, those who had been eating,
have been about five thousand
besides of women and lads.

22 And when he urges his disciples
to ascend into the sailer
and go across in front of him
while he releases the congregation:

YAH SHUA WALKS ON THE SEA

23 — and when he releases the congregation
he ascends a mountain alone to pray:
and when it darkens, and being there alone,
24 and the sailer, being many stadia from from earth,
already being midst the sea
stirred by many waves — for the wind is being contrary:
*Not in the Aramaic

25 and in the fourth guard of the night
Yah Shua comes to them when walking upon the water.

26 And the disciples see him walking upon the water
and they are quaking, wording,
It is a false sight!
— and they shout from fear.

27 And straightway he Yah Shua words with them,
wording, enhearten! I — I AM: Awe not!

KEPHA WALKS ON THE SEA

28 And Kepha answers, wording to him,
Lord, if it is you,
misvah me, and I come to you upon the water.

29 And Yah Shua words to him, Come.

And Kepha descends from the sailer:
and he walks upon the water to come to Yah Shua:
30 when he sees the wind strong
he frightens and begins to submerge,
and he lifts his voice wording, My Lord, save me!

31 And straightway our Lord stretches his hand
and holds it and words to him,
Of little of trust! Why doubt you?
32 — and they ascend the sailer and the wind hushes
33 and those in the sailer come and worship him,
wording, Truly you are the Son of God.

34 And they journey
and come to the land of Genesar:
35 and the men of the place know him
and they apostolize all the surrounding villages:
and offer him all the evil who are working evil:
36 and seek of him
to approach even the edge only of his clothing:
and they who approach are healed.

MISVAH VS TRADITION

15:1 Then approaching toward Yah Shua
are the Pherisas and scribes of Uri Shelem, wording,
2 Why are your disciples transgressing
concerning the tradition of the elders
and wash not their hands when they eat bread.

3 And Yah Shua answers, wording to them
Why also you transgress you
concerning the misvah of God
because of your tradition?
4 For God, worded,
Honor your father and mother:
and, Who reviles his father and his mother,
in deathifying, deathify him.

5 And you — you word,
All who word to his father or his mother,
A qurbana — by whatever you profit by me:
and then he honors not his father or his mother
6 — and you nulify the word of God
because of own your tradition.

Exodus 20:12; 21:17

MATHAI 15, 16

7 Hypocritizing hypocrites,
 Yesha Yah prophesies well concerning you, wording,
 8 This people honor me with their lips
 and their heart is very far from me:
 9 and vainly they awe me,
 when bringing the doctrines
 of the misvoth of the sons of humanity.
 Yesha Yah 29:13

10 And he calls the congregation and words to them,
 Hear and understand:
 11 not that entering the mouth
 abominates the sons of humanity:
 but that going from the mouth
 that abominates the sons of humanity.

12 Then his disciples approach and word to him,
 Know you that the Pherisas who hear these words
 are offended?

13 And he answers, wording to them,
 Every plant which is not planted
 by my Father in the heavens
 uproots.

14 Forsake them:
 they are blind guides of the blind:
 and if the blind guide the blind
 the two fall into the ditch.

15 So Shimun Kepha answers, wording to him,
 My Lord, clarify to us this parable.

ENTERING THE MOUTH VS FROM THE MOUTH

16 And he words to them,
 until now also you — understand you not?
 17 Know you not whatever enters the mouth
 goes to the belly
 and from there the excrement is cast outside?
 18 And whatever goes from the mouth
 goes from the heart
 and this abominates the sons humanity.

FROM THE HEART VS FROM THE MOUTH

19 For from the heart they go evil reasonings
 — murder, adultery, whoredom,
 theft, false witness, blasphemy
 20 — these abominate the sons of humanity:
 and if humanity eats when not washing hands
 he abominates not.

YAH SHUA EJECTS A DEMON

21 And Yah Shua goes from there
 and comes to the boundaries of Sur and Saidon:
 22 and behold, a woman — a Kenanaya
 of those boundaries,
 goes when shouting and wording,
 Befriend upon me, my Lord, son of David:
 my daughter is evilly guided by a demon.

23 And he replies not a word to her:
 and his disciples approach and seek of him,
 wording, Release her: for she shouts after us.

24 And he answers, wording to them,
 Are you not apostolized
 except to the lost sheep of the house of Isra El.

25 And she comes and worships him,
 wording, My Lord, help me.

26 He words to her,
 It is not well to take the bread of the sons
 and to cast to the puppies.

27 And she words, Yes, my Lord:
 even the puppies eat of the crumbs
 that fall from the table of their Lord, and live.

28 Then Yah Shua words to her,
 Behold, woman, how great your trust:
 so be it to you as you will.
 — and her daughter is healed from that hour.

YAH SHUA HEALS THE MULTITUDES

29 And Yah Shua departs from there
 and comes upon the side of the sea of Gelila
 and ascends a mountain and sits there:
 30 and vast congregations approach toward him
 — having been lame and blind and mute and maimed
 and many others,
 and they place them toward the feet of Yah Shua
 and he heals them:
 31 as the congregation marvels
 — they who see the mute wording
 and the maimed healed and the lame walking
 and the blind seeing:
 and they glorify the God of Isra El.

YAH SHUA FEEDS FOUR THOUSAND

32 And Yah Shua calls his disciples, and words to them,
 I befriend upon this congregation
 — behold three days they abide toward me
 and they have not whatever to eat:
 and I will not release them when fasting
 lest they faint on the way.

33 And his disciples word to him,
 Whence we have bread in the desolation
 to satiate all this congregation?

34 And Yah Shua words to them,
 How many breads have you?

And they word, Seven, and a few fragments of fish.

35 And he misvahs the congregation
 to repose upon the earth:
 36 and he takes these seven breads and the fish,
 and glorifies and crumbles
 and gives to his disciples:
 and his disciples give to the congregation:
 and all eat, and satiate:
 and they take of the remainder of the crumbs
 and fill seven baskets:
 38 and they who eat, so be it,
 be four thousand men
 besides of women and lads.

39 And when he releases the congregation
 he ascends a sailer
 and comes to the boundaries of Magdu.

YAH SHUA REBUKES THE PHERISAS AND THE ZADUQAYA

16:1 And the Pherisas and Zaduqaya approach
 testing him:
 and asking him
 a sign from the heavens to show them.

2 He answers, wording them,
 When being evening, you word, Fair weather!
 — for the heavens are fiery:

MATHAI 16, 17

3 and being dawn, you word, Downpour this day!
— for the heavens are fiery and gloomy.

Hypocrizing hypocrite!
to examine the face of the heavens you know
— to discern the signs of these times you know not
4 A generation evil and adulterous seeks a sign:
and a sign is not given to it
except the sign of Yaunan the prophet.
— and he leaves them, and goes.

YAH SHUA INTERPRETS THE PARABLE OF LEAVEN 21
5 When his disciples come across
and they forget to take bread with them
6 and he words to them,
See and beware of the leaven
of the Pherisas and of the Zaduqaya.

7 And they are thinking among their souls, wording,
Because we took not bread.

8 And Yah Shua, knowing, words to them,
Why reason you among your souls, of little trust,
because you took no bread?
9 Understand you not until now?
Remember you not the five breads of the five thousand
and how many baskets you took?
10 — and not the seven breads of the four thousand
— and how many baskets you took?

11 How understand you not
that I worded not to you concerning bread
but to beware of the leaven
of the Pherisas and of the Zaduqaya?

12 Then they comprehend
that he words not to them
to beware the leaven of bread,
but of the doctrine
of the Pherisas and of the Sadoqiyim.

OPINIONS CONCERNING YAH SHUA 27
13 And when Yah Shua comes
to the place of Quesariya Dephilipaus
he asks be his disciples, wording,
What words humanity concerning me
who the Son of humanity has been?

14 And they word,
Some have worded, Yah Chanan the Baptizer
and others, Eli Yah
and others, Yeram Yah
or, one of the prophets.

THE WITNESS OF KEPHA CONCERNING YAH SHUA
15 He words to them,
And You, who word you me to have been?

16 Shimun Kepha answers, wording,
You are the Meshiah, the Son of the living God.

17 And Yah Shua answers, wording to him,
Graced are you, Shimun Bar Yauna:
for flesh and blood manifested not to you
but my Father in the heavens.

18 And I also — I word to you,
that you are Kepha:
and upon this stone I build my congregation:
and the portals of sheol prevail not:

19 to you I give the keys
of the sovereigndom of the heavens:
and all that you bind on earth
becomes bound in the heavens:
and whatever you release on earth
becomes released in the heavens.

20 Then he misvahs his disciples
to not word to humanity that he is the Meshiah.

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION
21 And from then
Yah Shua begins to show his disciples
how he is prepared go to Uri Shelem:
and suffer much
from the elders and the Rabbi Priests and scribes
and slaughtered on day three and rise.

22 And Kepha guides him
and begins to reprove thereby,
wording, So be it not to you, Lord:
that these be to you.

23 And he turns, and words to Kepha,
Go you behind me, Satan!
You are an offence to me:
for you think not of God but of humanity.

24 Then Yah Shua words to his disciples,
He who wills to come after me
is to deny his soul
and take his stake and come after me.

DESTROY THE SOUL TO FIND THE SOUL
25 For who wills to enliven his soul, destroys it:
and who destroys his soul because of me, finds it:
26 for what profits a son of humanity
if he acquires all the world
and destroys his soul?
Or what gives a son of humanity
in exchange for his soul?

27 For the Son of humanity prepares to come
in the glory of his Father with his holy angels:
then rewards human by human as to his work

28 Amen! I word to you,
that we have humans standing here
who perceive not death
until they see the Son of humanity
coming in his sovereigndom.

THE TRANSFORMING OF YAH SHUA
17:1 And after day six
Yah Shua takes Kepha
and Yaaqub and Yah Chanan his brother,
and ascends them to a high mountain alone:
2 and Yah Shua transforms in front of them:
and his face enlightens as the sun
and his garment whitens as the light:
3 and Mosheh and Eli Yah manifest to them,
wording with him:

4 And Kepha answers and words to Yah Shua,
My Lord, it is well for us to be here:
and if you will, we work here three tabernacles
— one for you and one for Mosheh and one for Eli Yah.

MATHAI 17, 18

5 And while he is wording, behold,
a brightly lighted cloud overshadows upon them:
and a voice being from the cloud, is wording,
This is my beloved Son, in whom I will:
Hear him!

6 — and when the disciples hear
they fall upon their faces
and are greatly awestricken:

7 and Yah Shua approaches toward them
and words, Rise, and awe not!

8 And they lift their eyes and see no human
except if Yah Shua only.

9 And when they descend from the mountain
Yah Shua misvahs, wording to them,
Word not this sight,
until the Son of humanity rises from the dead.

YAH CHANAN THE BAPTIZER IS THE ELI YAH TO COME

10 And his disciples ask him, wording,
So why word the scribes that Eli Yah must come first?

11 And Yah Shua answers them, wording,
Eli Yah indeed comes first and shelems all:
12 and I word to you, that behold,
Eli Yah has come
and they know him not
but worked in him all — whatever they willed:
Thus also the Son of humanity
prepares to suffer of them.

13 Then the disciples comprehend
that he words to them
concerning Yah Chanan the Baptizer.

YAH SHUA REBUKES A DEMON

14 And they go toward the congregation,
and a man approaches him
— eulogizing to him upon his knees,
15 and wording, My Lord, befriend concerning me:
my son has been a lunatic and works evilly:
for many times he falls into the fire
and many times into the water:
16 and I offered him to your disciples,
and they are not able to heal him.

17 Yah Shua answers and words,
O generation that trusts not and perverted!
Until when have I been with you?
Until when endure I you?
Bring him here to me.

18 And Yah Shua reproves the demon within
and he ejects from him:
and the lad is healed from that day.

19 Then the disciples approach toward Yah Shua alone,
and word to him, Why were we not able to heal him?

20 Yah Shua words to them, Because you trust not!
Amen! I word to you,
if you trust as a grain of mustard seed,
when you word to this mountain,
Depart hence!
— it departs:

— and naught whatever is impossible to you
21 — and this kind ejects not
except by fasting and by prayer.

YAH SHUA PROPHECIES HIS DEATH AND RESURRECTION

22 And when they return to Gelila,
Yah Shua words to them,
The Son of humanity is prepared to be shelemed
through the hands of sons of humanity
23 and they slaughter him
and on day three he rises.
— and they sorrow greatly.

THE TWO DRACHMA DRACHMA

24 And when they come to Kephah Nachum,
they approach
— they who take the two drachma drachma
for the head silver
to Kephah, and word to him,
Your Rabbi
— gives he not the two drachma drachma?

25 He words to them, Yes.

And when Kephah enters the house
Yah Shua anticipates him, wording to him,
What see you, Shimun?
The sovereigns of the earth
From whom take they customs or head silver
— their sons? Or from aliens?

26 Shimun words to him, From aliens.

Yah Shua words to him,
And then the sons are sons of liberation:
27 and lest we offend them
go to the sea and cast a hook
and take the first fish that ascends,
open his mouth, and you find a stater:
take that, and give for me and for you.

THE GREATEST IN THE SOVEREIGNDOM OF THE HEAVENS

18:1 In that hour
the disciples come to Yah Shua, and are wording,
Who indeed is great
in the sovereigndom of the heavens?

2 And Yah Shua calls a lad
and stands him among them,
3 and words, Amen! I word to you,
Unless you turn and become as lads
you enter not the sovereigndom of the heavens.
4 So he who humbles his soul as this lad,
he becomes great in the sovereigndom of the heavens:
5 and he who takes as this lad in my name,
takes me:
6 and all who offend one of these least
who trust in me,
it becomes beneficial for him
to be hanging a millstone of a burro
around his neck,
and that he submerge into the depth of the sea.

7 Woe to the world because of offences!
for of necessity, offences come:
however woe to that man
by whose hand the offences come!

AVOIDING OFFENCES

8 And if your hand or your foot offends you,
cut and cast them from you:
it is graced for you
to enter life when lame or when maimed,
lest when having two hands or two feet
fall into eternal fire.

MATHAI 18, 19

9 And if your eye offends you,
pluck and cast it from you:
it is graced for you to enter life with one eye
lest when having two eyes
fall into the Gihana of fire — the Valley of Burning.

10 See that you not neglect one of these least:
for I word to you,
That their angels in the heavens
see the face of my Father in the heavens.

11 For the Son of humanity comes
to enliven whatever has been destroyed.

THE PARABLE OF THE WANDERING SHEEP

12 What see you?
If a human becomes a hundred sheep
and one of them wanders,
forsakes he not the ninety and nine on the mountain,
and goes and seeks that which wanders?

13 And if he finds it,
Amen! I word to you,
he cheers more therein
than of the ninety and nine who wander not.

14 Thus it has not been the will
in front of your Father in the heavens,
that one of these little ones destruct.

A SINNING BROTHER

15 And if your brother sins at you,
go and admonish him between you and him only:
if he hears you, you gain your brother:
16 and if he hears you not
guide one or two more with you:
concerning that in the mouth of two or three witnesses
you stand every word:
17 and if he hears them not,
word it to the congregation:
and if he hears not the congregation,
he becomes to you
as a customs agent and as a heathen.

BINDING AND RELEASING

18 Amen! I word to you,
All you bind on earth
is being bound in the heavens:
and whatever you release on earth
is being released in the heavens.

SYMPHONIZING TRUST

19 Again I word to you,
That if two of you equalize on earth
concerning all they will to ask,
so be it to them
from toward my Father in the heavens:
20 for where two or three congregate in my name,
there I am among them.

THE PARABLE ON FORGIVENESS

21 Then Kepha approaches him, wording,
My Lord, how many times, if my brother offends in me,
forgive I him?
Until seven times?

22 Yah Shua words to him,
I word not to you, Until seven times,
but, Until seven times seventy.

23 Because of this
the sovereignty of the heavens is likened
to a man — a sovereign,
who wills to take reckoning from his servants:
24 and when he begins to take:
they approach him with one debtor
of a myriad talent weights.
25 and when having naught to reward,
his Lord misvahs to merchandise him
and his woman and his sons
and all — whatever he has,
and to reward.

26 And the servant falls and worships him,
wording, My Lord,
be patient of spirit concerning me and I reward you all.

27 And he befriends him
— the Lord of that servant,
and releases him and forgives his debt.

28 And that servant goes
and finds one of his comrads
being indebted one hundred dinari:
and he is taking him and strangling him,
wording to him,
Give me whatever you are indebted to me.

29 And his comrade falls upon his feet,
and seeks of him, wording to him,
Be patient of spirit with me and I reward all toyou.

30 And he wills not:
but goes and casts him into the guardhouse
until he gives whatever he is indebted.

31 And when his comrades see what became,
they sorrow greatly,
and come and tell their Lord all that became.

32 Then his Lord calls him, and words to him,
— to that evil servant,
I forgave you all that debt you sought of me:
33 Needed you not also to be mercying your comrade
as I mercied you?
34 — and his Lord angers
and shelems him to the torturers
until he rewards all he is indebted to him.

35 Thus my Father in the heavenlies work to you,
unless you humans forgive
your brother his offences from your hearts.

19:1

And so be it,
when Yah Shua shelems these words,
and bears from Gelila
and goes to the boundaries of Yah Hud
crossing Yurdenan:
2 and vast congregations come after him:
and he heals them there.

RELEASING A WOMAN

3 The Pherisas also approach him
testing him and wording,
If a human is allowed to release his woman
for every pretext?

4 And he answers, wording to them,
Recall you not, that he who worked from the beginning,
worked them male and female,

MATHAI 19, 20

5 and worded, Because of this
a man leaves his father and his mother
and cleaves to his woman:
and they two be one flesh?

6 And then, not being two — but one body.
So whatever God yokes,
the sons of humanity separate not.

7 They word to him,
So why misvahed Mosheh
to give a scripture of release to release her?

8 He words to them,
Mosheh, Because of your contrary hardness of your heart,
allowed you to release your women:
and from the beginning, it had not been thus.

9 And I word to you,
He who releases his woman
— lest it be adultery,
and takes another, adulterizes:
and he who takes her who is released, adulterizes.

10 His disciples word to him,
If having blame between man and woman be thus,
it is not beneficial to take a woman.

11 And he words to them,
Not every human is able to accept this word
— except to whom it is given.

EUNUCHS

12 For there have been eunuchs
thus birthed from the womb of their mother:
and there have been eunuchs
becoming eunuchs by humanity:
and there have been eunuchs
who worked their souls to be eunuchs
because of the sovereigndom of the heavens.
Who is able to enable, enable.

YAH SHUA RECEIVES LITTLE LADS

13 Then they offer him little lads
to place his hands upon, and pray:
and the disciples reprove them.

14 And Yah Shua words to them,
Allow little lads
and hinder them not to come to me:
for as these has been the sovereigndom of the heavens.

15 — and he places his hands upon them and
goes from there.

ETERNAL LIFE

16 And behold, one comes, wording to him,
Graced Doctor,
what graced work I do to have eternal life?

17 And he words to him,
Why word you me, graced?
None has been graced except if one — God:
and if you will to enter life, guard the misvoth.

18 He words to him, Which?

And Yah Shua words to him,
Slaughter not
and adulterize not
and thief not
and pseudo witness not

19 and Honor your father and your mother
and love your neighbor as your soul.

20 The lad words to him,
I guarded all these from my youth:
What lack I?

21 Yah Shua words to him,
If you will to be perfect
go and merchandise your acquisitions
and give to the poor:
and treasures be yours in the heavens
and come after me.

22 And the lad hears that word,
and when he goes he sorrows
for he has been having vast acquisitions.

THE RICH AND THE SOVEREIGNDOM

23 And Yah Shua words to his disciples,
Amen! I word to you,
That a rich man difficultly enters
the sovereigndom of the heavens.

24 And again I word to you,
It is easier for a rope*
to pass through the opening of a needle
than a rich man to enter
the sovereigndom of God.

*some manuscripts read camel

25 And when his disciples hear,
being greatly astonished,
they are wording, Who then is able to live?

26 Yah Shua looks at them, and words to them,
To humanity this is not possible
and with God all is possible.

THE COST OF DISCIPLESHIP

27 Then Kepha answers, wording to him,
Behold, we forsake all, and come after you:
— now what be ours?

28 And Yah Shua words to them,
Amen! I word to you
— to you who come after me,
In the new world
when the Son of humanity
sits upon the throne of his glory,
you also sit upon twelve thrones
judging the twelve tribes of Yisra El:
and every human who forsakes houses
or brothers or sisters or father or mother
or woman or children or fields
because of my name
takes one hundred and inherits eternal life:
and many first become final
and the final first.

THE PARABLE OF THE VINEYARD WORKERS

20:1 For the sovereigndom of the heavens
is likened to a man — a lord of the house
who goes at dawn
to hire workers for his vineyard:
and he bargains with the workers
for a dinara a day:
and apostolizes them to his vineyard:
and about the hour three he goes
and sees others standing idle in the market

2

3

MATHAI 20, 21

4 and words to them, You also go to the vineyard,
and I give you what you need.
5 — and they go.
he goes again about hour six and nine
and works likewise:
6 and about the hour eleven
he goes and finds others standing idle
and words to them,
Why stand you here idle all day?

7 They word to him, Humanity hires us not.

He words to them,
You also go to the vineyard:
and whatever you need, you take.

8 And when, being evening,
the lord of the vineyard
words to his Rabbi of the House,
Call the workers, and give them their reward,
beginning from the final until the first.

9 And those of hour eleven come:
and they each take a denara denara.

10 And when the first come
and they presume to take much more:
and they also take a dinara dinara .

11 And when they take,
they murmur against the lord of the house,
12 wording, These final worked one hour
and you equalize them with us
who bore the load and scorch of the day.

13 And he answers, wording to one of them,
Comrade, I injure you not.
Has it not been for a dinara
you bargained with me?
14 Take your own and go:
and I will to give this final, as to you.
15 Or am I not allowed to work
whatever I will with my own?
Or is your eye evil because I am graced?
16 Thus the final become first,
and the first final:
for many are called but few selected.

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

17 And Yah Shua prepares to ascend to Uri Shelem
and leads the twelve disciples among him in the way
and words to them,
18 Behold, we ascend to Uri Shelem
to shelem of the Son of humanity
to the Rabbi Priests and to the scribes
— to condemn him to death
19 — to shelem him to the peoples
— to mock and to torture and to stake
and the third day he rises.

PRIORITY POSITIONS

20 Then the mother of the sons of Zabedai approaches
— she and her sons,
worshipping him and asking somewhat of him.

21 And he words to her, What will you?

She words to him,
Word that these my two sons sit,
the one by your right and the one by your left
in your sovereignty.

22 Yah Shua answers and words,
You know not what you ask:
Are you able to drink of the cup I am prepared to drink?
— or baptized with the baptizing
I am baptized?

They word to him, We are able.

23 And he words to them,
My cup, you drink
and baptized with baptizing I am baptized
— and to sit by my right and by my left
be not my own to give
— except for whom it is prepared by my Father.

THE TEN INDIGNANT DISCIPLES

24 And when the ten hear,
they anger over the two brothers.

25 And Yah Shua calls them, and words to them,
You know that the hierarchs of the peoples
Lord over them:
and the great are magistrates over them:
26 but thus be it not among you:
but he who wills being great within you,
becomes your minister:
27 and he who wills being first within you,
becomes your servant:
28 as the Son of humanity
comes not to be ministered unto, but to minister
and to give his soul a redemption for many.

YAH SHUA HEALS TWO BLIND

29 And as Yah Shua proceeds from Irihu
a vast congregation is following him:
30 and behold,
two blind sitting upon the way
when they hear that Yah Shua passes over,
and they give voice, and are wording,
Befriend us, my Lord, son of David.
31 — and the congregation is reproving them
to hush within.

And they lift their voices excessively, wording,
Befriend us, our Lord, son of David.

32 And Yah Shua stands
and calls to them, and words,
What will you that I work to you?

33 They word to him,
Lord, that our eyes open.

34 So Yah Shua befriends over them
and approaches their eyes:
and straightway their eyes open and they go after him.

THE TRIUMPHAL ENTRY OF YAH SHUA

21:1 And when they approach Uri Shelem,
and come to Beth Page,
about alongside the mountain of Olives.
Yah Shua apostolizes two of his disciples,
2 and words to them,
Go into this village opposite you:
and straightway you find a burro bound with a colt:
release, and bring to me:
3 and if humanity words whatever to you,
word that our Lord seeks them.
— and straightway he apostolizes them there.

MATHAI 21

4 And this be to fulfill what was worded
through the hand of the prophet, wording,
5 Word you the daughter of Sehyun,
Behold, your sovereign comes to you
— humble and mounted upon a burro
— upon a colt the son of a burro.
Zechar Yah 9:9

6 And the disciples go
and work as Yah Shua misvahs them
7 and they bring the burrito and the colt,
and place their garments upon the colt:
and Yah Shua mounts upon it.
8 And an abundance of the congregation
is straightening their garments in the way:
and others are cutting branches from the trees
and placing them in the way:
9 and the congregation going in front and coming after
is shouting, and wording,
Hoshia Na to the son of David:
Eulogized — he coming in the name of Yah Veh:
Hoshia Na in the heights.
Psalm 118:25, 26

10 And when he enters Uri Shelem
all the city quakes,
wording, Who is this?

11 And the congregation is wording,
This is Yah Shua the prophet of Nasrath, Gelila.

YAH SHUA CLEANSSES THE PRIESTAL PRECINCT

12 And Yah Shua enters the priestal precinct of God
and ejects all who merchandise* and merchandise**
in the priestal precinct:
*buy: ** sell
and upsets the tables of the coinchangers
and the seats of them who are merchandising doves.

13 And words to them, It is scribed,
My house is called a house of prayer
and you work it a grotto of robbers.
Yesha Yah 56:7

YAH SHUA CURES THE BLIND AND THE LAME

14 And approaching him in the priestal precinct
the blind and lame
and he heals them.

15 And when the Rabbi Priests and Pherisa see
the marvels he works:
and the lads shouting in the priestal precinct,
and wording, Hoshia Na to the son of David
— they vilify him.
Psalm 118:25, 26

16 And they word to him,
Hear you what these are wording?
And Yah Shua words to them, Yes:
have you never ever not read,
From the mouth of lads and barely birthed
you prepare glory?
Psalm 8:2

17 And he leaves them
and goes from outside the city to Beth Anya
— and remains there.

YAH SHUA CURSES THE FIG TREE

18 And at dawn,
when he returns to the city, he famishes:
19 and he sees one fig tree in the way
and comes to it,
and finds naught within whatever
except if leaves only:
and he words to it,
No fruit becomes within you again eternally.
— and straightway the fig tree withers.

20 And the disciples see and amaze, and are wording,
How straightway the fig tree withers!

21 Yah Shua answers, wording to them,
Amen! I word to you,
If you are trusting within, and not doubting,
you not only work this to the fig tree,
but even though you word to this mountain,
Take and fall into the sea!
— so be it.

22 And all that you ask in prayer, trusting,
you take.

**RABBI PRIESTS AND ELDERS OF THE PEOPLE
QUESTION THE AUTHORITY OF YAH SHUA**

23 And when Yah Shua comes to the priestal precinct
there approach him
Rabbi Priests and the elders of the people
when doctrinating,
and they word to him,
By whose sultanship work you these?
and, Who gives you this sultanship?

24 And Yah Shua answers, wording to them,
I also ask you, I — one word,
if you word to me,
I also word, I — to you
in what sultanship I work these.
25 The baptizing of Yah Chanan,
from whence has it been?
— Of the heavens? Or of humanity?

And they reason with their souls, wording,
If we word, Of the heavens,
he words concerning us, Why trust you him not?
26 — and if we word, Of humanity:
we frighten of the congregation
for all hold Yah Chanan as being a prophet.
27 — and they answer Yah Shua, wording to him,
We know not.

Yah Shua words to them,
Not even I — I word not to you
in what sultanship I do these.

THE PARABLE OF THE TWO SONS

28 And what see you?
One man has two sons:
and he approaches the first and words to him,
Son, go this day and labor in my vineyard.

29 And he answers, wording, I will not!
— and finally he repents and goes.

30 And he approaches unto the other,
and words likewise to him.

And he answers wording, I, my lord: and goes not.

31 Who of the two works the will of his father?

They word to him, The first.

Yah Shua words to them,
Amen! I word to you,

That the customs agents and the whores
precede you into the sovereigndom of God.

32 For Yah Chanan came to you in the way of justness,
and you trusted him not:
and the customs agents and the whores trust him:
and you, not even when you see,
finally repent to trust in him.

THE PARABLE OF THE VINEYARD

33 Hear another parable:

One man, having been lord of the house,
plants a vineyard and a surrounding hedge
and digs a press therein and builds a tower
and leases it to laborers and he journeys:
34 and when the time of the fruit arrives
he apostolizes his servants to the laborers
to apostalize of the fruit of the vineyard.

35 And the laborers take his servants:
and having wounded
and having stoned and having slaughtered.

36 Again, he apostolizes other servants
more than at first:
and they work likewise to them:

37 And finally he apostolizes his son to them,
when wording, They be shamed by my son.

38 And when the laborers see the son,
word among themselves, This is the inheritor!
Come! Slaughter him and seize his inheritance!
39 — and they eject him outside of the vineyard
and slaughter him.

40 So when the Lord of the vineyard comes,
what works he to those laborers?

41 They word to him,
In vilifying, he vilifies and destroys those men,
and leases his vineyard to other laborers
who give him the fruits in their time.

42 Yah Shua words to them,
Recall you not — never ever in the scriptures,
The stone the builders reject,
it becomes the head of the corner:
this be from Yah Vah
having been a marvel in our eyes?
Psalm 118:22, 23

43 Because of this I word to you,
The sovereigndom of God is taken from you
and given to a peoples working the fruit.
44 And whoever falls upon this stone crushes:
and upon all whom it falls, pulverize.
Yesha Yah 8:14

45 And when the Rabbi Priests and Pherisas hear
his parables,
they know he is wording concerning them:
46 and they seek to take him,
but they are frightened of the congregation
because they hold him as a prophet.

THE PARABLE OF THE MARRIAGE FEAST

22:1 And again Yah Shua answers by parables,
wording,

2 The sovereigndom of the heavens is likened
to a man — a sovereign
who works a banquet for his son:
3 and he apostolizes his servants
to call those invited to the banquet:
and they will to not come.

4 Again, he apostolizes other servants,
wording, Word to those invited,
Behold, my dinner is prepared:
and my bulls and my fatlings are slaughtered
and all is prepared:
come to the banquet.

5 And they disregard and go
— one having a field and another having merchandise:
6 and those remaining take his servants
and despise them and slaughter them.

7 And when the sovereign hears, and he angers,
and he apostalizes his empowered
and destroys those murderers and burns their city.

8 Then he words to his servants,
The banquet is prepared
and those invited be not worthy:
9 so go to the exit ways,
and whoever you are able to find, call to the banquet.

10 And those servants go into the ways
and congregate all they are able to find
— evil and graced:
and the house of banquet fills with those reposing.

11 And the sovereign enters to see those reposing:
and sees there a man
not clothed in banquet clothing:
12 and he words to him, Comrade,
how entered you here,
when not having a banquet garment?
— and he hushes.

13 Then the sovereign words to the ministers,
Bind his hands and his feet
and eject him into outer darkness:
there being weeping and gnashing of teeth:
14 for many are called and few are selected.

THE HOUSE OF HERAUDES TESTS YAH SHUA

15 Then the Pherisas go and take counsel
on how to catch him in words:
16 and they apostolize their disciples,
with the house of Heraudes wording to him,
Doctor, we know you are true,
and doctriate the way of God in truth:
and you bear no anxiety for humanity:
for you take not the face of humanity:
17 so word to us, How see you?
Is it allowed to give head silver to the Qesar — or not?

18 And Yah Shua, knowing their evil,
words, Why test you me, you hypocritizing hypocrites?
19 Show me the dinara head silver.
— and they offer him a dinara.

20 And Yah Shua words to them,
Whose is this icon and scripture?

MATHAI 22, 23

21 They word to him, Of the Qesar.
 Then he words to them,
 So give that of the Qesar to the Qesar:
 and that of God to God.

22 And when they hear they marvel
 and leave him and go.

THE ZADUQAYA TEST YAH SHUA

23 That day the Zaduqaya approach him
 — who word of not having the living from the dead
 and ask him,
 24 wording, Doctor, Mosheh words to us,
 if a human dies, when not having sons,
 his brother takes his woman
 and raises seed for his brother:
 25 and there have been seven brothers with us:
 and the first takes the woman, and dies:
 and there having been no son,
 leaves his woman to his brother:
 26 likewise also the second
 and also three until seven:
 27 and finally all die — even the woman.
 Genesis 38:8—10

28 So in the resurrection,
 of these seven, whose woman becomes she?
 — for they all had taken her.

29 Yah Shua answers them, wording,
 You err, not knowing the scriptures
 and not the power of God:
 30 for in the resurrection of the dead
 they take not a woman, and a woman be not to a man
 — but have as the angels of God in the heavens.
 31 And concerning the resurrection of the dead:
 recall you not what God worded to you by God,
 wording,
 32 I — I AM the God of Abraham
 the God of Yischaq
 the God of Yaaqub?
 — being God, not of the dead
 but of the living.
 33 — and when the congregation hears this,
 they are astonishing at his doctrine.
 Exodus 3:6

THE PHERISAS TEST YAH SHUA

34 And when the Pherisas hear
 that he hushed the Zaduqaya,
 they congregate to him:
 35 and one of them, knowing the torah, asks,
 when testing him,
 36 Doctor, which is the great misvah in the torah?

37 And Yah Shua words to him,
 Love Yah Veh your God from all your heart
 and from all your soul and from all your power
 and from all your mind
 38 — this is the first and great misvah
 39 and the second is like it,
 Befriend your neighbor as your soul:
 40 — in these two misvoth
 hang the torah and the prophets.
 Deuteronomy 6:5, Leviticus 19:18

YAH SHUA TESTS THE PHERISAS

41 And the Pherisas congregate
 and Yah Shua asks them,
 42 wording,
 What word you concerning the Meshiah?
 Whose son is he?

They are wording to him, The son of David.

43 He words to them,
 How, in spirit, calls David him Lord
 for he words,
 44 A word of Yah Veh to my Lord:
 Sit by my right,
 until I place your ba'al enemies under your feet?
 45 So if David calls him Lord, how is he his son?
 Psalm 110:1

46 And humanity is not able to give him a word,
 and humanity dares not again
 from that day to question him.

THE FALSE RELIGION OF THE PHERISAS

23:1 Then Yah Shua words with the congregation
 and with his disciples,
 2 wording,
 Upon the seat of Mosheh
 sit the scribes and the Pherisas:
 3 so all they word to you to guard,
 guard and work:
 and as to their works, work not:
 for they word, and work not:
 4 and they bind heavy burdens
 and place them
 on the shoulders of the sons of humanity:
 and they with their fingers
 will to not offer them:
 5 and they work all their works
 to be seen by the sons of humanity:
 for they broaden their phylacteries
 and lengthen the fringes of their garments:
 6 and befriend the hierarchs feasting at suppers
 and the seats of hierarchs in the congregation
 and shaloms in the markets:
 7 and to be called by humanity, Rabbi.

HONORARY TITLES RESERVED FOR DEITY

8 And you, call yourselves not, Rabbi:
 for one is your Rabbi — even the Meshiah
 and you all, brothers:
 9 and call no man on earth, father:
 for one is your Father — in the heavens:
 10 and be not called leaders:
 because one is your leader, even the Meshiah.
 11 And whoever is Rabbi among you
 becomes your minister:
 12 and whoever exalts his soul
 humbles his soul:
 and whoever humbles his soul, exalts.

YAH SHUA DENOUNCES THE PHERISAS

13 Woe to you, scribes and Pherisas!
 Hypocrizng hypocrites!
 For you devour houses of widows
 and for a pretext prolong your prayers:
 because of this you take more judgment.

MATHAI 23, 24

14 But woe to you, scribes and Pherisas!
Hypocrizing hypocrites!
For you withhold the sovereignty of the heavens
in front of the sons of humanity:
for you enter not
— you those entering, you allow not to enter.

15 Woe to you, scribes and Pherisas!
Hypocrizing hypocrites!!
For you surround the sea and the dry
to work one proselyte:
and when he becomes,
you work him a son
of Gihana — the Valley of Burning
double above yourselves.

16 Woe to You, you blind guides — you who word,
He who oaths in the nave,
as being naught whatever:
and he who oaths in the gold of the nave,
is indebted.

17 Foolish and blind!
for which is greater,
The gold?
Or the nave hallowing the gold?

18 And, he who oaths in the sacrifice altar,
as being naught whatever,
and he who oaths in the qurbana upon is,
is indebted.

19 Foolish and blind!
Which is greater,
The qurbana?
Or the sacrifice altar hallowing the qurbana?

20 So he who oaths in the sacrifice altar,
oaths in it, and by all — whatever it has upon it:

21 and he who oaths in the nave,
oaths therein

22 and in him who inhabits therein:
and he who oaths in the heavens,
oaths in the throne of God,
and in him sitting thereon.

23 Woe to you, scribes and Pherisas!
Hypocrizing hypocrites!!
For you tithe of mint and anise and cummin,
and forsake the heavy matters of the torah
— the judgment and the mercy and the trust:
and you need to be working these
and not to be forsaking these.

24 Guides — blind!
you strain at gnats and swallow camels.

25 Woe to you, scribes and Pherisas!
Hypocrizing hypocrites!
For you purify the cup and the glass outside
and inside
they are filled with extortion and injustice.

26 Blind Pherisas!
First purify the inward cup and glass,
so that it also becomes purified outside.

27 Woe to you, scribes and Pherisas!
Hypocrizing hypocrites!
For you are like whitewashed tombs
from afar manifest well
but from within are filled with dead bones
and all that is foul.

28 Even thus you
— from outside you also manifest
to humanity as being just,
and from the inside
you are filled with injustice
and hypocrizing hypocrisy.

29 Woe to you, scribes and Pherisas!
Hypocrizing hypocrites!
For you build the tombs of the prophets
and you adorn the house of the tombs of the just:
and you word,

30 If we had been in the days of our fathers,
we had not been — been partakers
in the blood of the prophets.

31 And then you witness upon your souls
that you are the sons
of them who slaughtered the prophets:

32 and also you
— you fulfill the measure of your fathers.

33 Serpents! Offspring of vipers!
How flee you from the judgment
of Gihana — the Valley of Burning?

34 Because of this, behold, I apostolize to you
prophets and wise and scribes:
and of them, you slaughter and you stake
and of them, you torture in your congregations
and persecute from city to city:

35 so as there comes upon you
all the just blood poured upon the earth
— from the blood of just Habel
— to the blood of Zechar Yah son of Berak Yah
whom you slaughtered
between the nave and the sacrifice altar.

36 Amen! I word to you,
All these come upon this generation.

YAH SHUA LAMENTS OVER URI SHELEM

37 Uri Shelem! Uri Shelem!
— you who slaughter the prophets
and stone them apostolized to you
— how often I willed to congregate your sons
as a hen congregates her younglings under her wings
— and you willed not!

38 Behold,
your house is forsaken to you, desolate.

39 For I word to you,
You see me not from now,
until you word,
Eulogized — he who comes in the name of Yah Veh.

YAH SHUA PROPHECIES**DISINTEGRATION OF THE PRIESTAL PRECINCT**

24:1 And Yah Shua goes
— goes from the priestal precinct
and his disciples approach
showing him the buildings of the priestal precinct.

2 And he words to them,
Behold, see you not all these?
Amen! I word to you,
no stone upon stone left here
that is not razed.

THE MOUNTAIN OF OLIVES SPEECH OF YAH SHUA 25

3 And when Yah Shua sits upon the mountain of Olives
and the disciples approach him privately
wording among themselves and to him,
Word to us, When these be?
And what is the sign of your parousia?
And of the shalam of the world?

4 And Yah Shua answers, wording to them,
Heed, lest humanity deceive you:
5 for many come in my name,
wording, I — I AM the Meshiah!

— and deceive many:
6 and you, prepare to hear
of wars and rumours of battles:
see that you not trouble:
for all these need be:
but the shalam is not yet:

7 For peoples rise upon peoples,
and sovereigndoms upon sovereigndoms
and there be famines and plagues
and quakings place to place

8 — all these are the beginning of travail:

9 Then they shelem you to tribulation
and slaughter you
and you become hated of all peoples
because of my name:

10 and then they offend many
and hate one to one and shelem one to one:

11 and many false prophets rise and deceive many:

12 and because because of the abundance of injustices
the love of many chills:

13 but whoever endures until the finality
they live.

14 And this evangelism of the sovereigndom is preached
in all the world in a witness to all peoples:
and then comes the shalam.

THE GREAT TRIBULATION

15 And whenever you see
the foul sign of desolation
worded through Dani El the prophet
stand in the holy place
— whoever recalls, understand

16 Then whoever is in Yah Hud,
flee to the mountains:
17 and whoever is on the roof
descend not to take from your house:
18 and whoever is in the field,
turn not back to take your clothing:
19 and woe to who conceives
and who nipple in those days!

20 And pray that your flight not be in downpour
nor on Shabbath:

21 for then becomes great tribulation
such as became not from the beginning of the world
until now,
and not ever becomes:

22 and if those days shorten not,
not all flesh is being enlivened:
and because of the select
those days are shortened.

Dani El 9:27; 11:31; 12:11

23 Then if humanity words to you,
Here — the Meshiah! or, Here!
— trust not.

24 If false Meshiahs and lying prophets rise:
and give great signs
so as, if possible, to deceive even the select,

25 behold, I pre—word you.

26 So if they word to you,
Behold, in the desolation! — go not:
or, Behold, in the closet! — trust not.

THE PAROUSIA OF YAH SHUA

27 For as the lightning goes from the rising
and manifests even until the lowering
— thus be the parousia of the Son of humanity
28 if wherever the body be,
there the eagles congregate.

POST—TRIBULATION OMENS

29 And straightway after the tribulation of those days
the sun darkens
and the moon shows not her light
and the stars fall from the heavens
and the power of the heavens quakes,

THE PAROUSIA

30 and then the sign of the Son of humanity manifests
in the heavens
and then all the tribes of the earth lament
and they see the Son of humanity
coming upon the clouds of the heavens
with power and vast glory
31 — and he apostolizes his angels
with a great shophar:
and they congregate his own select
from the four winds
— from the heads of the heavens
until their heads.

PRE—PAROUSIA SIGNS

32 And from the fig tree, I doctrienate a parable:
straightway its branch
— tender and sprouting leaves
you know warmth arrives:
33 thus also, you,
whenever you see all these,
you know it is arriving at the portals.

34 Amen! I word to you,
This generation passes not
until all these be:

35 the heavens and earth pass
but my words pass not:

36 and concerning that day and concerning that hour
humanity knows not
— not even the angels of the heavens
except my Father only.

37 And as the days of Nuh,
thus be the parousia
of the Son of humanity.

38 For as it has been ere the flood
— eating and drinking
and taking women and giving men
until the day Nuh entered the ark
39 — and not knowing until the flood came
and took them all:
thus also
be the parousia of the Son of humanity.

40 Then two, being in the field,
one taken and one forsaken:
41 two grinding the millstone,
one taken and one forsaken.

MATHAI 24, 25

42 So watch!
— for you know not what hour your Lord comes.
43 And know this,
that if the lord of the house had been knowing
in what guard the thief comes,
he had been watching,
and had not allowed his house to be broken through.

44 Because of this, you also, be prepared:
for in such a hour as you presume not
the Son of humanity comes.
45 Indeed,
who has been a servant, trustworthy and wise,
whom his Lord stands over the sons of his house
to give them nourishment in time?
46 Graced — that servant,
who, when his Lord comes, finds him working thus.

47 Amen! I word to you,
he stands him over all he has:
48 and if that evil servant words in his heart,
My Lord delays his coming
49 — and he begins wounding his comrades
and eating and drinking with the intoxicants,
50 the Lord of that servant comes
in a day when he presumes not
and in an hour he knows not:
51 and divides what is his
and places his portion with the hypocritizing hypocrites:
there being weeping and gnashing of teeth.

THE PARABLE OF THE TEN VIRGINS

25:1 Then liken the sovereigndom of the heavens
to ten virgins who take their lamps
and go to meet the groom and the bride:
2 and five being wise and five being foolish:
3 the foolish take their lamps,
and take no oil with them:
4 and the wise
take oil in their vessels with their lamps:
5 and the groom tarries
and they all drowse and sleep:
6 and at midnight, there being a shouting,
Behold, the groom comes! Go to his meeting!
7 Then all those virgins rise and restore their lamps:
8 and the foolish are wording to the thoughtful,
Give us of your oil,
for behold, our lamps are quenched.
9 And the wise answer, wording, Why?
lest there suffices not for us and you:
but go to them who merchandise*
and merchandise** for yourselves.
* sell: ** buy.
10 And when they go to merchandise**
the groom comes:
and the prepared are entering with him
to the house of banquet:
and the portal is held.
11 And finally the other virgins come,
wording, Our Lord, our Lord, open to us.
12 And he answers, wording to them,
Amen! I word to you, I know you not.

13 So watch:
for you know not the day and not the hour
wherein the Son of humanity comes.*
*Not in the Aramaic

THE INVESTMENT TEST

14 For as a man journeying calls his servants,
and shelems his acquisitions to them
15 — having given one five talent weights
and having given another two
and having given another one:
— human by human as to his power:
and straightway he journeys.
16 And he who took the five talent weights
goes and merchandises them,
and gains another five:
17 also likewise
he who, having two, merchandises another two:
18 and he who, having taken one,
goes and digs in the earth
and secretes the silver of his Lord.
19 After a vast time the Lord of those servants comes
and takes reckoning:
20 and he who had been taking five talent weights
offers another five talent weights:
wording, My Lord,
you gave five talent weights to me:
behold,
I merchandised another five talent weights above them.
21 His Lord words to him,
Very well, you graced servant and trustworthy:
you, being trustworthy over little:
I stand you over much:
enter the cheer of your Lord.
22 And he approaches — he having two talent weights
and words, My Lord,
you gave two talent weights to me:
behold,
I merchandised another two talent weights above them.
23 His Lord words to him,
Very well, graced and trustworthy servant:
you, being trustworthy over little,
I stand you over much:
enter the cheer of your Lord.
24 And he comes — who took one talent weight
and words, My Lord,
I know you — that you are a hard human,
harvesting where you seed not,
and congregating from where you scattered not:
25 and being frightened,
I went and secreted your talent weight in the earth:
behold, you have your own.
26 His Lord answers, wording to him,
You evil and lazy servant,
you, knowing I harvest where I seed not,
and congregate where I scatter not:
27 and you had been needing
to place my silver upon the table*,
*of the money changers
and then at my coming
I had been receiving my own with interest.
28 So take the talent weight from him,
and give to him having ten talent weights.

29 For to him who has, is given:
and added to him:
and to him, not having,
even what he has is taken from him.
30 And eject the idle servant into outer darkness:
there being weeping and gnashing of teeth.

YAH SHUA TESTS THE GOYIM

31 And when the Son of humanity comes in his glory
— and with all his holy angels
then he sits on the throne of his glory:
32 and congregates all peoples in front of him:
and he separates them one by one,
as a shepherd separates his sheep from the goats:
33 and indeed he stands the sheep by his right
and the goats by his left.
34 Then the sovereign words to them by his right,
Come, you eulogized of my Father,
inherit the sovereignty being prepared for you
from the foundation of the world:
35 for I famished and you gave me to eat
I thirsted and you watered me
a stranger and you congregated me
36 naked and you covered me
sick and you visited me
and being in a guardhouse and you came to me.
37 Then the just answer him, wording, Our Lord,
When saw we you famished and nourished you?
Or thirsting and watered you?
38 and when saw we you a stranger,
and congregated you?
Or naked, and covered you?
39 And when saw we you sick?
Or in a guardhouse, and came to you?
40 And the sovereign answers, wording to them,
Amen! I word to you,
As much as you worked
to one of these my least brothers,
you did to me.

41 Then he also words to them by the left,
Go from me, you cursed, into eternal fire,
prepared for the devouring accuser and his angels:
42 for I famished and you gave me no eats
and I thirsted and you gave me no drink
43 and a stranger and you had not been congregating me
naked and you had not been covering me
sick and in a guardhouse
and you had not been visiting me.

44 Then they also answer him, wording,
Our Lord, when saw we you famishing or thirsting?
Or a stranger or naked or sick or in a guardhouse
and ministered not to you?

45 Then he answers, wording to them,
Amen! I word to you,
As much as you worked it not
to one of the least of these,
you also worked it not to me:
46 and these go to eternal torment:
and the just to life eternal.

YAH SHUA PROPHESES HIS STAKING

26:1 And so be it,
when Yah Shua shelems all these words,
he words to his disciples,

2 You know that after two days be the Pasach,
and the Son of humanity is shelemed to staking.

THE PLOT TO SLAUGHTER YAH SHUA

3 Then the Rabbi Priests and the scribes
and the elders of the people congregate
in the dwelling of the Rabbi Priest worded Qayapha:
4 and they counsel together concerning Yah Shua
on how to overpower by deceit
and slaughter him:
5 and they are wording, Not at the feast
lest there be a riot among the people.

A WOMAN ANOINTS YAH SHUA

6 And when Yah Shua, being in Beth Anya
in the house of Shimun the leper,
7 a woman approaches him
having an alabaster of ointment of oil of much price
and she pours it upon his head when reposing:
8 and his disciples see, and they vilify,
wording, Why this destruction?
9 For it was possible to merchandise this for much
and given to the poor.

10 And knowing, Yah Shua words to them,
Why belabor you and embarrass the woman?
For she works a beautiful work unto me:
11 for you have the poor with you ever more:
and me you have not ever more:
12 and in pouring this ointment upon my body
she works it as to my entombing.

13 Amen! I word to you,
Wherever this evangelism is preached
in the whole world,
this also is worded, what this woman worked
— this remembrance.

YAH HUDA SEEKS A BRIBI

14 Then one of the twelve goes
— called Yah Huda the urbanite
to the Rabbi Priests,
15 and words to them,
What will you to give me
and I shelem him to you?
— and they covenant with him for thirty silver
16 — and from then
he is seeking opportunity to shelem him.

THE FINAL PASACH OF YAH SHUA

17 And on the first day of matsah
the disciples come to Yah Shua, wording to him,
Where will you
that we prepare for you to eat the Pasach?

18 And he words,
Go to the city to so and so
and word to him,
The Rabbi words, My time arrives:
to work the Pasach with you
at your house with my disciples.

19 And the disciples work as Yah Shua misvahs them
and they prepare the Pasach:
20 and when being evening,
he is reposing with the twelve disciples,
and when they are eating, he words,
Amen! I word to you,
that one of you shelems me.

22 And they sorrow greatly
and they begin wording to him, one by one to,
Why? is it I, my Lord?

23 And he answers, wording,
He who dips his hand in the dish with me,
he shelems me.

24 The Son of humanity goes
as scribed concerning him:
and woe to him — to the man
through whom the Son of humanity is shelemed!
it had been beneficial for that man
if he had not been birthed.

25 And Yah Huda the shelemer answers,
wording, Unless it is I, Rabbi?

Yah Shua words to him, You worded.

THE FINAL EUCHARIST OF YAH SHUA

26 And when they are eating, Yah Shua takes bread,
and eulogizes and crumbles,
and gives it to the disciples, and words,
Take, eat: this is my body.

27 And he takes the cup, and thanks,
and gives it to them, wording,
Take, drink thereof — all:
28 for this is my blood of the new covenant
poured for many for the forgiveness of sins.

29 And I word to you,
I drink not, from now on,
of this produce of the vine,
until the day I drink it anew with you
in the sovereigndom of my Father.
30 — and they glorify,
and go to the mountain of Olives.

31 Then Yah Shua words to them,
All you offend in me this night:
for it is scribed, I wound the shepherd
and the sheep of the flock scatter:
32 and after I have risen, I precede you into Gelila.
Zekar Yah 13:7

33 Kepha answers, wording to him,
Though all offend in you,
I never ever offend in you.

34 Yah Shua words to him,
Amen! I word to you,
This night, ere the rooster calls,
you utterly deny in me three times.

35 Kepha words to him,
And if it be that I die with you,
I deny you not.
— likewise also, all the disciples word.

YAH SHUA IN GAD SHIMAN

36 Then Yah Shua comes with them
to a place called Gad Shiman:
and words to the disciples,
Sit here, while I go pray.

37 And he guides Kepha
and the two sons of Zabedai with him,
and begins to sadden and to grieve:

38 then he words to them,
My soul sorrows — even until death:
you abide here and watch with me.

39 And he departs and falls upon his face
and is praying, wording, My Father,
if possible, pass this cup
— however, not as I will — I
— but as you will.

40 And he comes to the disciples,
and finds them when sleeping:
and words to Kepha,
Thus, are you not able to watch with me one hour?
41 Watch and pray, that you not enter testing:
the spirit prepares: and the body is sick.

42 He goes again the second time,
praying and wording, My Father,
if it is not possible that this cup not pass
unless if I drink,
so be your will.

43 And he comes, and again finds them when sleeping:
for their eyes be heavy:
44 and he leaves them and goes again
praying time three, wording them the words.

45 Then he comes to his disciples and words to them,
Now sleep! and, Rest!

Behold, the hour arrives,
and the Son of humanity is shelemed
into the hands of sinners.

46 Rise! We go!
Behold, arrives — he who shelems me.

THE SHELEM AND ARREST OF YAH SHUA

47 And while he words, behold,
Yah Huda the shelemer, one of the twelve, comes,
and a vast congregation with him
with swords and staves
of the Rabbi Priests and elders of the people.

48 And he who is sheleming him is giving them a sign
— Yah Huda the shelemer,
wording, He whom I kiss is he:
overtake him.

49 And straightway he approaches toward Yah Shua,
and words, Shalom, Rabbi!
— and kisses him.

50 And Yah Shua words to him,
Concerning whom have you come, my comrade?

Then they approach and lay hands upon Yah Shua
and hold him:

51 and behold, one of them with Yah Shua
extends his hand and draws a sword
and wounds a servant of the Rabbi Priest
and takes his ear.

52 Then Yah Shua words to him,
Return your sword to its place:
for all who take the sword die by the sword.

53 Or, think you
that I am not able now to seek of my Father,
and he raises now to me
more than twelve legions of angels?

MATHAI 26, 27

54 So how are the scriptures fulfilled,
that thus it need be?

55 In that hour
Yah Shua words to the congregation,
Go you as upon a robber
to take me with swords and staves?
Sitting with you every day in the priestal precinct,
doctrinating
and you took me not.
56 — and all these become
to fulfill the scriptures of the prophets.
— then all the disciples forsake him, and flee.

YAH SHUA FACES THE RABBI PRIEST

57 And they who take Yah Shua
lead him to Qayapha the Rabbi Priest,
where the scribes and the elders are congregating:
58 and Shimun is going after him from afar
until the dwelling of the Rabbi Priest:
and enters and sits inside with the attendants
to see the finality.

59 And the Rabbi Priests and elders
and all the congregation
are seeking witnesses concerning Yah Shua
so as to deathify him:
60 and find them not
— and many false witnesses come.

61 Finally two approach,
and wording, This one words,
I am able to release the nave of God
and in three days, to build.

62 And the Rabbi Priest stands, and words to him,
Reply you not a word whatever?
What witness these concerning you?
63 — and Yah Shua is being hushed.

And the Rabbi Priest answers, wording to him,
I oath you by the living God,
to word to us
if you are the Meshiah, the Son of God.

64 Yah Shua words to him, You have worded!
And I word to you,
from now on you see the Son of humanity
sitting by the right of the power
and coming upon the clouds of the heavens.

65 Then the Rabbi Priest splits his garment,
wording, Behold, he blasphemers!
So why seek we witnesses?
Behold, now you hear his blasphemy!
66 What will you?

They answer, wording, He is indebted to death.
67 — then spitting in his face and oppressing him.
and others wounding him,
68 and wording, Prophesy to us, you Meshiah,
Who wounded you?

THE FIRST DENIAL OF KEPHA

69 And Kepha is sitting outside in the courtyard
and one maid approaches toward him, wording,
You also are with Yah Shua, being of Nasraya.

70 And he denies in front of all,
wording, I know not what you are wording.

THE SECOND DENIAL OF KEPHA

71 And when he goes to the porch, another sees him
and is wording to them being there,
This one also was with Yah Shua the Nasraya.

72 And again he denies with an oath,
I know not the man.

THE THIRD DENIAL OF KEPHA

73 And from after a little
those standing by approach and word to Kepha,
Truly you also are of them
for even your speech notifies to us.

74 Then he begins to vow and to oath,
I know not the man.

— and within the hour the rooster calls.
75 and Kepha remembers the word of Yah Shua
wording to him,
Ere the rooster calls
you deny me three times.
— and he goes outside and weeps bitterly.

YAH SHUA FACES PHILATAUS

27:1 And when, being dawn,
they take counsel concerning Yah Shua
— all the Rabbi Priests and elders of the people
so as to deathify him:
2 and they bind him and take him
and shelem him to Philataus the governor.

THE REGRET OF YAH HUDA

3 Then Yah Huda the shelemer,
when he sees he is condemned, repents,
and goes and returns the thirty silver
to the Rabbi Priests and elders,
4 wording, I sinned in sheleming innocent blood.

And they word to him, What is that to us?
You know — you.
5 — and he throws the silver in the nave
and departs and goes and strangles his soul.

6 And the Rabbi Priests take the silver, and word,
It is not allowed to cast the qurbana into the house
because it is the price of blood.

7 And they take counsel,
and they merchandise there
the field of the potter as a house of a tomb of strangers:
8 because of this.
that field is called, The field of blood
until this day.

9 — then to fulfill
what was worded through the hand of the prophet,
who worded, And I take the thirty silvers
the price of the precious
that the sons of Isra El agreed:
10 and I give them for the field of the potter
as Yah Veh misvahed to me.

cp Zechar Yah 11:12,13

11 And Yah Shua stands in front of the governor:
and the governor asks, wording to him,
Are you the sovereign of the Yah Hudaya?

And Yah Shua word to him, You worded.
12 — and when, in his being accused
by the Rabbi Priests and elders,
he replies not a word.

13 Then Philataus words to him,
Hear you not how much they witness concerning you?
14 And he gives him not a word — not one word
so concerning this, the governor marvels greatly.

15 And at every feast
the governor has been accustomed
to release one captive to the congregation
— being whom they will:
16 and being bound,
is a famous prisoner called Bar Aba:
17 and when they congregate
Philataus words to them,
Whom will you that I release to you?
Bar Aba? Or Yah Shua, called the Meshiah?
18 — for Philataus knows
they shelem him of envy.

19 And when the governor sits upon his bamah,
his own woman apostolizes to him, wording,
You — have naught to do with that just man:
for I suffered much this day in a dream
because of him.

20 And the Rabbi Priests and elders
convince the congregation to ask for Bar Aba
and destroy Yah Shua.

21 The governor answers, wording to them,
Who of the two will you that I release to you?

And they word, Bar Aba.

22 Philataus words to them,
And with Yah Shua called the Meshiah
— what work I to him?

They all word to him, Stake!

23 And the governor words,
Indeed, for what evil has he worked?

And they shout excessively, wording, Stake!

24 And when Philataus sees he gains naught whatever,
but rather, a riot being excessive,
he takes water,
washes his hands in the eyes of the congregation,
wording,
.I absolve of the blood of this just person:
you acknowledge.

25 And all the people answer, wording,
His blood — upon us and upon our sons.

BAR ABA RELEASED, YAH SHUA SHELEMED

26 Then he releases Bar Aba to them:
and tortures Yah Shua with whips,
and shelems him to stake.

27 Then the strategists of the governor
lead Yah Shua into the praetorium,
and congregate all the squad to him:
28 and they strip him

and clothe him in a scarlet robe
29 and they braid a wreath of thorns
and place it upon his head
and a reed in his right
and they eulogize upon their knees in front of him,
and mocking therein,
wording, Shalom, sovereign of the Yah Hudaya!

30 And they spit upon his face
and taking the reed and wounding him on the head
31 and when mocking within,
they strip his robe
and cloth him in his own garment
and lead him to stake him.

32 And when they go,
they find a man — a Qurinaya, Shimun by name,
and they compel him to bear his stake:
33 and they come to a place called Gagulta
— clarified, Skull:
34 and they give him vinegar to drink
mingled with gall
and he tastes, and wills to not drink.

YAH SHUA STAKED

35 And when they stake him,
and divide his garments by lot
to fulfill shalam what the prophet worded,
They divided my garments among them
and upon my garment they cast lots.*

*Not in the Aramaic
Psalm 22:18

36 And they are sitting and guarding him there:
37 and they place, over by his head,
the cause of his death in a scripture,
This is Yah Shua
The Sovereign of the Yah Hudaya.

38 Then they stake two robbers
— one by the right and one by the left.

39 And those passing over are blaspheming over him
shaking their heads
40 and wording,
— You who razes the nave
and builds it in three days, deliver your soul!
If you are the Son of God, descend from the stake!

41 Likewise also the Rabbi Priests
with the scribes and elders and the Pherisas
mocking him,

42 wording, Others he enlivenend:
his soul he is not able to enliven.
If he is the sovereign of Isra El,
have him now descend from the stake:
and we trust in him.

43 He confides upon God:
have him rescue him now — if he wills:
for he words, I am the Son of God.

44 Likewise also the robbers whom they staked with him
are also reproaching him.

45 And from hour six,
darkness being over all the earth
to the ninth hour:

46 and about the hour nine
Yah Shua shouts with a resounding voice, wording,
Eli, Eli, lama sabachthani? that is,
El, El, Why forsake you me?

Psalm 22:1

47 Some of humanity — of those standing there,
when hearing that word,
This one calls to Eli Yah.

MATHAI 27, 28

48 And within the hour one of them races
and takes a sponge and fills it with vinegar
and places it on a reed
and is watering him.

49 Those remaining are wording, Allow!
We see if Eli Yah rescues him.

50 And he — Yah Shua again shouts
with a resounding voice
and releases his spirit.

MATERIAL AND PHYSICAL REACTIONS

51 And straightway, the face of the portal of the nave
splits in two
from above until below:

52 and the earth quakes and the stones split
and the tombs open

53 and many bodies of the sleeping holy rise
and come from the tombs after his resurrection
and enter the holy city and manifest to many.

54 And the centurion
and those with him guarding Yah Shua
when they see the quaking and all that becomes:
and they are frightening greatly, wording,
Truly this Son be of God.

55 And there also have been many women
observing from afar
who had been following Yah Shua from Gelila
who had been ministering to him

56 — one of them, Maryam the Magdelaita,
and Maryam the mother of Yaaqub and Yausi,
and the mother of the sons of Zabedai.

YAH SHUA ENTOMBED

57 And when, being evening,
a rich man of Ramtah named Yauseph comes
— he also, being discipled by Yah Shua:
58 approaches toward Philataus
and asks for the body of Yah Shua:
then Philataus misvahs to give the body to him:
59 and Yauseph takes the body
and binds it in pure linen:
60 and places it in his own new tomb
that was quarried in the stone:

and he rolls a great stone
placing it over portal of the house of the tomb
and and goes:
61 and there have been
Maryam the Magdelaita and the other Maryam
sitting toward the tomb.

THE TOMB SEALED AND GUARDED

62 And the day tomorrow
having been after the lowering
the Rabbi Priests and Pherisas congregate
unto Philataus,
63 and wording to him, Our Lord,
we remember that deceiver wording,
when living,
From after three days I rise.

64 So misvah to heed the tomb until day three
— lest his disciples come
and thieve him by night and word to the people,
He rose from the house of the dead!
— and the final deception being more evil than the first.

65 Philataus word to them, You have a custodian:
go and heed it as you know.

66 And they go and heed the tomb
— sealing the stone with a custodian.

YAH SHUA RESURRECTED

28:1 And in the evening of the Shabbath
until the dawning of the First Shabbath,
Maryam the Magdelaita and the other Maryam
see the tomb:

2 and behold, a great quaking:
for the angel of Yah Veh descends from the heavens
and approaches and rolls the stone from the portal
and sitting upon it

3 and his semblance having been as lightning
and his clothing being white as snow:

4 and the guards are quaking in fear of him,
and become as dead.

5 And the angel answers the women, wording,
You — frighten not:

6 for I know you seek Yah Shua the staked:
he is not here: for he has risen as he worded:
come, see the place where our Lord had been lying:
7 and go quickly

and word to his disciples
that he has risen from the house of the dead:
and behold, he precedes you into Gelila
— there you see him:
behold, I have worded to you.

8 And they go quickly from the tomb
with fear and great cheer:
and race to word to his disciples.

9 And behold,
as they go to word to his disciples,*
Yah Shua meets them there, wording, Shalom to you!
— and they approach, hold him by the feet,
and worship him.

*Not in the Aramaic

10 Then Yah Shua words to them, Awe not:
go word to my brothers to go to Gelila
and see me there.

WARRIORS BRIBED TO DENY THE RESURRECTION

11 And when they go, behold,
some of the humans of the custodians come to the city,
and word to the Rabbi Priests
all that became:

12 and they assemble with the elders
and take counsel:
they give not a little silver to the custodians,
and wording to them,

13 Word that His disciples came and thieved him by night,
when we were sleeping:

14 and if this is heard in front of the governor,
we convince — we to him,
and we work that you not be anxious.

15 And when they take the silver
they work as they are doctriated:
and this word goes
among the Yah Hudaya until this day.

16 And the eleven disciples go to Gelila
— to the mountain where Yah Shua appointed them
17 — and when they see him they worship him
— and some are doubting.

MATHAI 28

THE FINAL MISVAH OF YAH SHUA 20

18 And Yah Shua approaches and words with them,
and words,
All sultanship is given me
in the heavens and on earth.

And as my father apostolized me,
I apostolize you.

19 So go and disciple all peoples,
baptizing them in the name* of the Father
and the Son
and the Holy Spirit:

59

doctrinating them to guard all — whatever
I misvahed you:
and behold, I am with you — I — every day
until the shalam of the world.

Amen.

*one name for the triune God: Exodus 3:3—15;
Yesha Yah 42:8; Yah Chanan 8:58

YAH SHUA MESHIAH, THE SON OF GOD 19

1:1 The beginning of the evangelism
of Yah Shua Meshiah the Son of God
2 as scribed in Yesha Yah the prophet,
Behold,
I apostolize my angel in front of your face
to prepare your way,
3 — a voice that calls in the wilderness,
Prepare the way of Yah Veh
and straighten his paths.
Malachi 3:1, Yesha Yah 40:3

YAH CHANAN THE BAPTIZER 22

4 And so be it,
Yah Chanan is in the wilderness
baptizing and preaching the baptizing of repentance
for the forgiveness of sins:
5 and going out to him
are all the regions of Yah Hud
and all the sons of Uri Shelem
and he is baptizing them in the Yurdenan:
when they profess their sins.

6 And he, Yah Chanan,
being clothed with clothing of hair of camel
and being bound with leather skin on his loins
and his food having been locusts and wild honey
7 and he has been preaching, wording,
Behold, coming after me, more powerful than I,
of whom I am not worthy to stoop and release
the leather of his sandals:
8 I baptize you with water
and he baptizes you with the Spirit of holiness.

YAH CHANAN BAPTIZES YAH SHUA 9

9 And so be it in those days,
Yah Shua comes from Nasrath, Gelila,
and is baptized in the Yurdenan by Yah Chanan.

THE HOLY SPIRIT DESCENDS ON YAH SHUA 10

10 And straightway, ascending from the water,
he sees the heavens divide
and the Spirit, as a dove, descending upon him:
11 and a voice becomes from the heavens,
You are my beloved Son in my will.

SATAN TESTS YAH SHUA 12

12 And straightway
the Spirit ejects him into the wilderness
13 and being there in the wilderness forty days
when tested by Satan:
and having been with the live beings
— and the angels have been ministering to him.

YAH SHUA PREACHES THE SOVEREIGNDOM OF GOD 14

14 And after Yah Chanan is shelemed
Yah Shua comes to Gelila
and is preaching the evangelism
of the sovereignty of God
15 and wording, The time shelems,
and the sovereignty of God arrives:
repent, and trust in the evangelism.

16 And when he walks around the sea of Gelila
he sees Shimun and Andrewas his brother
casting a net into the sea — for they have been fishers:
17 and Yah Shua words to them, Come after me,
and I work you fishers of sons of humanity.
18 — and straightway they leave their nets
and go after him.

19 And when he passes over a little
he sees Yaaqub the son of Zbedai
and Yah Chanan his brother
also in the sailer preparing their nets:
20 and straightway he calls them
and they leave Zbedai their father in the sailer
with the hirelings — and go after him.

YAH SHUA DOCTRINATES IN THE CONGREGATION 21

21 And when they enter Kepar Nahum:
straightway he doctrinates — being the Shabbath
in their congregation:
22 and they are astonishing his doctrine:
for he is doctrinating them as being authorized
and not as the scribes.

YAH SHUA REBUKES AN IMPURE SPIRIT 23

23 And there has been, in their congregation,
a man having an impure spirit within
and he is shouting
24 and wording,
What — to you and to me,
Yah Shua, Nazraya?
Come you to destroy us?
I know you, who you are — the Holy of God.

25 And Yah Shua reproves him, wording,
Shut your mouth and go from him!
26 — and the foul spirit throws him.
And he shouts
with a resounding voice and it ejects from him:

27 and they all marvel,
and are seeking one with one, wording,
What is this? What new doctrine is this?
For with sultanship he misvahs even the impure spirits
and they hear him.
28 — and straightway his fame goes
all the places around Gelila.

YAH SHUA CURES THE MOTHER—IN—LAW OF SHIMUN 29

29 And they go from the congregation
and come to the house of Shimun and Andrewas
with Yaaqub and Yah Chanan:
30 and the mother—in—law of Shimun is placed
being fevered:
and they word to him about her:
31 and he approaches and takes her hand
and stands her:
and straightway the fever leaves her
and she is ministering to them.

YAH SHUA EJECTS DEMONS AND HEALS 32

32 And at evening, at the lowering of the sun,
they bring to him
all who are evilly worked and demonized:
33 and all the city is congregating about the portal
34 and he heals many evilly worked
being with diverse sicknesses
and ejects many demons
not allowing the demons to be wording
because of their knowing him.

YAH SHUA PRAYS AND PREACHES 35

35 And preceding dawn,
he rises very quickly
and goes to a place of desolation:
and there he is praying:
36 and Shimun and those with him
have been seeking him:

MARQAUS 1, 2

7 and when they find him, they word to him,
All humanity is seeking for you.

8 He words to them,
Walk to the villages and the neighboring cities
there I preach also: for this I have come.
9 — and he is preaching
in all their congregations in all Gelila
and ejecting demons.

YAH SHUA PURIFIES A LEPER

0 And a leper comes toward him,
and falls upon his feet, and seeking of him,
and wording to him,
If you will, you are able to purify me.

1 And Yah Shua, befriending concerning him,
stretches his hand and approaches him
and words to him, I will! Purify!
2 — and within the hour
the leprosy goes from him and he purifies:
3 and he reproves him therein and ejects him,
4 and words to him,
Why see you to word to humanity?
but go show your soul to the priests
and offer qurbana for your purification,
as Mosheh misvahed for their witness.

5 And when he goes, he begins preaching much,
and rumors the word
so as Yah Shua, has not been able
to enter the city openly
but being outside in a place of desolation:
and they are coming to him from all places.

YAH SHUA HEALS A PARALYTIC

6:1 And again, Yah Shua enters Kephah Nahum,
days after,
and when they hear he is in the house
many congregate
so as that the house is not able to hold them
even in front of the portal:
and he has been wording to them with words
and they come toward him
and bring him a paralytic, bearing between four:
and they are not able to approach toward him
because of the congregation:
and they ascend
to lift the roof of the canopy of the place
where Yah Shua has been
and lower the pad wherein they placed the paralytic.

And when Yah Shua sees their trust
he words to the paralytic,
My son, your sins are forgiven you.

And there have been there of scribes and Pherisas
sitting and thinking in their hearts,
Why words this one blasphemy?
Who is able to forgive sins —if but one — God?
Yesha Yah 43:25

And Yah Shua, knowing in his spirit,
what these are thinking within their souls,
he words to them,
Why think you these in your heart?
Which is simpler to word to the paralytic,
Your sins are forgiven you?
or to word, Stand and take your pad and walk?

10 And that you know
that the Son of humanity magistrates on earth
to forgive sins
— he words to the paralytic,
11 I word to you — I,
Stand and take your pad and go to your house.
12 — and straightway he stands and takes his pad
and goes in the eyes of all
— as they all marvel and glorify God,
when wording, that they not — never ever saw it thus.

LEVI GOES AFTER YAH SHUA

13 And again he goes to the sea
and all the congregation is coming to him
and he is doctrinating them:
14 and when he passes over
he sees Levi the son of Halpai
seated at the house of customs
and words to him, come after me.
— and he stands and goes after him.

YAH SHUA REPOSES WITH CUSTOMS AGENTS AND SINNERS

15 And so be it,
when reposing in his house,
many customs agents and sinners
are also reposing with Yah Shua and with his disciples:
for there have been many,
and coming after him.

16 And the scribes and Pherisas
when they see him eating
with customs agents and with sinners,
word to his disciples,
Why, with customs agents and sinners,
eats he and drinks?

17 And when Yah Shua hears, he words to them,
the healed need not concerning a healer,
but the evil who work evil:
I come not to call the just, but sinners.

FASTING

18 And the disciples of Yah Chanan
and the Pherisas have been fasting
and they come and word to him,
Why fast the disciples of Yah Chanan
and the Pherisas
and your own disciples fast not?

19 And Yah Shua words to them,
Why?
Are the sons of the bridal chamber able,
as long as they have the groom with them, to fast?
Not!

20 And the day comes
when the groom is taken from them
— and then, in that day, they fast.

PATCHING

21 Humanity places not a new patch
threaded over an aged garment:
lest the fullness of the new takes from the aged
and the tearing becomes more.

NEW FERMENTED WINE, NEW WINESKINS

22 And no human
places new fermented wine into aged wineskins:
lest the fermented wine split the wineskins
and the wineskins destruct
and the fermented wine pours:
— but fermented wine is placed into new skins.

YAH SHUA, LORD OF THE SHABBATH

23 And so be it,
when Yah Shua goes on the Shabbath among the seed
his disciples are walking and plucking the ears:
24 and the Pherisas word to him, See?,
Why work they on the Shabbath what is not allowed?

25 And Yah Shua words to them,
Have you not
— never ever recalled what David worked
when he had need, and famished
— he, and those with him?
26 — how he entered the house of God
when Abi Tar was the Rabbi Priest
and ate of bread of the table of the Lord
— which is not allowed to eat — if but the priests
— and also gave to them being with him?
Leviticus 24:5—9

27 And he words to them,
The Shabbath was created
because of the sons of humanity,
— and not the sons of humanity
because of the Shabbath:
28 So he, the Son of humanity
is Lord also of the Shabbath

YAH SHUA HEALS ON THE SHABBATH

3:1 And again Yah Shua enters the congregation
and there has been there
one man with a withered hand:
2 and they, are guarding him,
if he heals him on the Shabbath, to accuse him.

3 And he words to the man with the withered hand,
Stand in the middle.

4 And he words also to them,
Is it allowed on the Shabbath
to work graced? Or evil?
To enliven soul? Or destroy?
— and they are hushing.

5 And he looks at them with anger,
when sorrowing over their hardness of heart:
and he words to the man, Straighten your hand!
— and he straightens
and his hand restores.

6 And straightway the Pherisas go
with the Beth Heraudes
and take counsel concerning him
— how to destroy him.

7 And Yah Shua, with his disciples,
goes toward the sea
— and many people from Gelila follow him
and from Yah Hud

8 and from Uri Shelem and from Adum
and from across Yurdenan
and from Sur and from Saidan,
vast congregations,
hearing all he had been working, come to him.

9 and he words to his disciples,
to approach with a sailer
because of the congregation,
lest they throng him:
10 for he is healing many:
until they are falling over him
because of approaching him:

and whoever
had been having plagues and foul spirits
when seeing him, are falling,
and shouting and wording, You are he the Son of God.
12 — and he is reproving them much
that they not manifest him.

YAH SHUA ORDAINS THE TWELVE

13 And he ascends a mountain
and calls whom he wills
and they come to him:
14 and he, selecting twelve to be with him,
apostolizes them to preach
15 and become magistrates
to heal the sick and to eject demons.

And he names Shimun the name Kepha:
and to Yaaqub son of of Zabedai
and to Yah Chanan the brother of Yaaqub
he places the name, Benai Regs,
having been, Sons of Thunder:
and Andrewas
and Philipaus
and Bar Tulmai
and Mathai
and Tama
and Yaaqub the son of Halpai
and Tadaï

19 and Shimun the Qenanaya
and Yah Hud the urbanite who shelems him
— and they come to a house
20 and congregate the congregation again
how that they are not being able to eat bread:
21 and his kin hear, and go to take him,
for they have been wording,
of his reasoning being gone.

22 And the scribes who are from Uri Shelem descend
wording, He has been having Ba'al Zebub within!
— and, By the arch demon he ejects demons.

23 And Yah Shua calls them
and words to them in parables,
How is Satan able to eject Satan?
24 For if a sovereigndom divides over its own soul
that sovereigndom is not able to stand:
25 and if a house divides over its own soul
that house is not able to stand:
26 and if Satan stands and divides over his own soul
he is not able to stand — but it is his finality.

27 Humanity is not able
to enter the house of him who prevails
and seize his vessels:
unless if he first binds him who prevails
— and then plunder his house.

THE UNFORGIVEN SIN

28 Amen! I word to you,
that all the sins and the blasphemies
the sons of humanity blaspheme
are forgiven them:
29 and who blasphemes
concerning the Spirit of Holiness
has no forgiveness eternally
but is condemned to judgment eternally
30 — because of wording
of having a spirit foul within.

MOTHER AND BROTHERS SEEK YAH SHUA 14

31 And his mother and his brothers come 15
and standing outside
apostolize to call to him:

32 and the congregation is sitting around him
and wording to him,

Behold, 16
your mother and your brothers are outside seeking you.

33 And he answers, wording to them, 17
Who is she — my mother?
And who are they — my brothers?

34 And he looks at those sitting toward him
and words, 18
Behold my mother and behold my brothers!

35 For whoever works the will of God 19
is my brother and my sister and my mother.

4:1 And again he is beginning to doctriate
upon the hand of the sea:
and a vast congregation congregates to him
as he ascends and sits in a sailer on the sea:
and all the congregation
is standing on the earth upon the hand of the sea:
2 and he is doctriating them in many parables
and wording in his doctrine,

THE PARABLE OF THE SEEDER 21

3 Hear! Behold, a seeder goes seeding:
4 and when he seeds,
one had fallen upon the hand of the way
— and the flyers come and eat.

5 And another falls upon rock
where it has not much earth
— and straightway it sprouts
because of not having depth of earth:
6 and when rises the sun it withers
and because of not having been with root, it withers.

7 And another falls among thorns
and the thorns ascend and choke
and it gives not fruit.

8 And another falls upon graced earth
and that ascends and greatens and gives fruit
— having thirty
and having sixty
and having one hundred.

9 And he is wording,
Who has ears to hear, hear.

THE PURPOSE OF PARABLES

10 And when being alone
the twelve with him ask about the parable
11 and Yah Shua words to them,
You are given to know
the mystery of the sovereigndom of God:
and to the outer, all is being in parables
12 — that when they see, they see and see not:
and when they hear, they hear and understand not
— lest they turn, and their sins be forgiven.
Yesha Yah 6:9, 10

THE PARABLE OF THE SEEDER INTERPRETED

13 And he words to them,
Know you not this parable?
And how know you all parables?

The seeder seeding the word, seeds:
And those upon the hand of the way
are those within whom the word is seeded:
and when they hear, straightway Satan comes,
and takes the word seeded in their hearts.

And those seeded upon rock
— these are likened to hearing the word
straightway with cheer they take
and not having root in their souls
except for a time:
so when there be tribulation or persecution
because of the word,
they quickly offend.

And those seeded among thorns
are those who hear the word
and the anxieties of this world
and the deceit of riches
and the remainder of other pantings enter
and choke the word
and there be no fruit.

And these seeded on graced earth.
these hear the word and take and give fruit
— thirty
and sixty
and one hundred.

THE PARABLE OF THE CANDLE

And he words to them,
Lest, comes the candle
to be placed under a measure?
Or under a pad?
And not placed upon a menorah?
22 For we have naught whatever that is secreted
that is not manifest:
and naught becoming secretly
that is not manifest.
23 If humanity has ears to hear, hear!
24 And he words to them, See what you hear:
for with what measure you measure
is measured to you:
and to you who hear is added:
25 for he who has,
is given to him:
and he who has not,
even what he has is taken from him.

SEED AND HARVEST

26 And he is wording,
Thus is the sovereigndom of God
as humanity casting seed upon the earth:
and he sleeps and rises night and day
and the seed greatens and lengthens
when he knows not:
28 for the earth brings its fruit:
and the herbage becomes first
and the ear after
and finally the ear of wheat shelems:
29 and when the fruit ripens
he straightway brings the sickle
because the harvest arrives.

THE PARABLE OF THE MUSTARD KERNAL

30 And he words,
Why liken the sovereigndom of God?
Or who parables* a parable**?

*verb: **noun

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31 As a grain of mustard seed it is
which, like seeding in the earth,
is least of all the seed upon the earth:
32 and when it seeds
it ascends and becomes greater than all greens:
and works great branches
so as to enable the flyers of the heavens
to tabernacle under its shadow,

YAH SHUA INTERPRETS THE PARABLES

33 With parables as these
Yah Shua is wording the word with them
in parables as they are being able to hear:
34 and with no parables he is not wording with them:
and among his disciples he is clarifying all.

YAH SHUA HUSHES THE GREAT WIND

35 And he words to them
on that day at evening,
We cross across.
36 And they leave the congregation
and guide him when he is in the sailer
and there having been other sailers with him:
37 and there being a great gust of wind
and the waves are falling into the sailer
— near being filled:
38 and he Yah Shua is upon a pillow
finally sleeping in the sailer:
and they come and raise him, and word to him,
Rabbi, care you not that we destruct?
39 And he stands and reproves the wind,
and words to the sea, Hush! Calm you!
— and the wind is hushing, there being a great calm.
40 And he words to them,
Why are you thus fearful?
Why have you no trust within?
41 And they are frightening a great fright,
and wording one to one,
Who indeed is this,
that even the wind and the sea hear him?

YAH SHUA EJECTS AN IMPURE SPIRIT OF DEMONS

5:1 And he comes across the sea
to the place of the Gedrayim:
2 and when he goes from the sailer:
he meets, at the house of the tombs,
a man having a foul spirit within
3 who is inhabiting the house of the tombs,
and no human is able to be binding him with fetters
4 because everywhere,
when ever he is being bound with shackles and fetters
he is breaking the fetters
and is cutting the shackles
and no human is able to subdue him:
5 and ever more, night and day
he has been in the house of the tombs
and in the mountains,
shouting and traumatizing his soul with stones.
6 And when he sees Yah Shua from afar,
he races and worships him:
7 and shouts with a resounding voice, and words,
What to me and to you,
Yah Shua, Son of God the Highest?
I oath you by God, that you torment me not.

8 For he is wording to him,
Go from this son of humanity, foul spirit.

9 And he asks him as to his name
and he words to him,
My name is Legion because we are many.
10 — and he is seeking of him much
to not apostolize outside of the place:

11 And there has been toward the mountain
a great herd of swine shepherding:
12 and all the demons are seeking of him, wording,
Apostolize us upon the swine, to enter in to them:
13 — and straightway Yah Shua allows them:
and these foul spirits go and enter the swine
and the herd races over a cliff and falls into the sea
— as two thousand drowning in the water.

14 And they who have been shepherding them flee
and word it in the city and also in the village
and they go to see whatever became:
15 and they come to Yah Shua,
and see him who had the demon
when clothed and modest and sitting
— he who had been Legion
and they awe.

16 And they who see tell
how it became him having had the demon
and also concerning the swine:
17 and they begin to seek of him
to go from their boundary.

18 And when he ascends into the sailer,
he having had the demon is seeking to be with him:
19 and Yah Shua allows him not, but words to him,
Go to your house, to your humans,
and tell them whatever the Lord worked for you,
and befriended upon you.
20 — and he goes
and begins preaching in Esrat Medinata
what Yah Shua worked for him:
and all are astonishing.

THE DAUGHTERLING OF YAH ARAS IN HER FINAL EXTREMITY

21 And when Yah Shua crosses over by sailer
— crossing again,
vast congregations congregate about him
when he has been upon the hand of the sea.

22 And one named Yah Aras comes
— of the Rabbis of the Congregation
and when he sees him he falls to his feet
23 and is seeking much, wording to him,
My daughter is evilly worked:
come place your hands upon her
and heal her and she lives.
24 — and Yah Shua goes with him
and vast congregations of followers are thronging him.

YAH SHUA HEALS A FLUX

25 And one woman,
who had been having had a flux of blood twelve years,
26 who suffered much by many healers
and having spent all — whatever she had
and not helped whatever
but also grew excessively pressured:
27 when she hears about Yah Shua,
she comes through the throng of the congregation
from behind
and approaches his clothing

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28 — for she had been wording,
Even though I approach his clothing, I enliven.
29— and straightway the source of her blood withers:
and she perceives in her body,
that she is healed from her plague,

30 And straightway, Yah Shua,
knowing in his soul that power goes from him
turns toward the congregation, and words,
Who approached my garment?

31 And his disciples word to him,
You see the congregation thronging you
and word you, Who approached me?
32 — and he, looking to see who worked this
33 and that woman, when afraid and trembling,
knowing what became in her,
comes and falls in front of him,
and words all the truth to him.

34 And he words to her,
Daughter, your trust enlivens you:
go in shalom, and be healing of your plague.

THE DAUGHTER OF YAH ARAS RISES

35 And while he is wording,
they of the house of the Rabbi of the Congregation
come, wording,
Your daughter died
— so why belabor you the Doctor?

36 And Yah Shua hears the word worded
and he words to the Rabbi of the Congregation,
Awe not! Only trust!

37 and he allows not humanity to go with him
except Shimun Kepha and Yaaqub
and Yah Chanan the brother of Yaaqub:
38 and he comes to the house
of the Rabbi of the Congregation
and sees them agitating
and weeping and lamenting:

39 And he enters and words to them,
Why agitate you and weep you?
The lass died not, but she sleeps.

THE DAUGHTER OF YAH ARAS ENLIVENS

40 — and they are laughing over him
— and he ejects them all
and guides the father and the mother of the lass
and those with him,
and enters where they are placing the lass:
41 and he holds the lass by the hand
and words to her, Lass, stand!*

*telita qam

42— and straightway the lass is standing and walking
— for she has been a daughter of twelve years:
and they are marvelling with great marvel:
43 and he misvahs them much
that humanity not know of this
and words to give her to eat.

YAH SHUA DISHONORED IN HIS CITY

6:1 And he goes from there
and comes to his city
and being with his attendants and his disciples:

2 and when, being Shabbath
he begins doctrinating in the congregation:
and many who hear marvel
wording, Whence be these and those?
And what wisdom is given him
that power as this be through his hands?
3 Be this not the carpenter the son of Maryam
and brother of Yaaqub and Yausi
and Yah Hud and Shimun?
And behold, are not his sisters here toward us?
— and they are being offended in him.

4 And Yah Shua words to them,
No prophet has been despised except if in his own city
and in the house of his kin and in his own house:
5 — and he also is not able to be working
not even one power there:
except if he places his hands upon a few sick
and he heals:
6 and he marvels because of their lack of trust
— and he is going around the villages
when doctrinating.

THE TWELVE GIVEN SULTANSHIP OVER IMPURE SPIRITS

7 And he calls to his twelve
and begins to apostolize them two by two
and give them sultanship over foul spirits to eject:
8 and misvahs them
to take naught whatever for the way
except if only a scepter
— not wallet and not bread
and not copper in their pouch
9 but sandal with sandals and clothe not two linens.

10 And he words to them,
Whatever house you enter
be there until you go from there:
11 and all who take you not and hear you not
when you go from there,
shake off the dust below your feet
for their witness.

Amen! I word to you,
It becomes more tolerable for Sedum and Amura
in the day of judgment, than for that city.

12 And they are going and preaching to repent
13 and ejecting many demons
and anointing many sick with ointment
healing them.

HERAUCES FEARS YAH CHANAN THE BAPTIZER

14 And sovereign Heraudes hears about Yah Shua
for his name became known to him
and he is wording,
Yah Chanan the Baptizer
rises from the house of the dead
and because of this, powers are done by him.

15 Others are wording that he is Eli Yah
and others are wording that he is a prophet
or as one of the prophets.

16 And when Heraudes hears, he words,
Yah Chanan, whose head I cut,
he has risen from the house of the dead.

17 — for he, Heraudes had been apostolizing
to hold Yah Chanan
and bind him in the guardhouse
because of Heraudiya
the woman of Philipaus his brother
whom he had taken
18— for Yah Chanan had been wording to Heraudes,
You are not allowed
to take the woman of your brother.
19 — and she, Heraudiya, being threatened,
wills that he be slaughtered
and is not being able
20 — for Heraudes
being frightened of Yah Chanan,
knowing of his being a just and holy man
— and has been guarding him
and been hearing him much
and working and hearing him pleasantly.

THE HOUSE OF BIRTH OF HERAUDES

21 And being a well known day
when Heraudes, in the house of his birth,
is working a greater supper
to his chiliarchs and the hierarchs of Gelila:
22 and the daughter of Heraudiya enters and dances
and pleases Heraudes and those reposing with him:
and the sovereign words to the lass,
Ask of me whatever you will, and I give to you.

23 — and he oaths to her,
Whatever you ask of me,
I give you, until the half of my sovereigndom.

24 And she goes and words to her mother,
What ask I?

And she words to her,
The head of Yah Chanan the Baptizer.

25 And straightway she enters with care
to the sovereign and words to him,
I will that you give me, this hour, upon a platter,
the head of Yah Chanan the Baptizer.

26 And the sovereign sorrows much
— and because of his oath
and because of those reposing
he wills to not defraud her.

**HERAUDES APOSTALIZES TO CUT OFF THE HEAD
OF YAH CHANAN THE BAPTIZER**

27 But straightway
the sovereign apostolizes an executioner
and misvahs him to bring the head of Yah Chanan:
and he goes
and cuts the head of Yah Chanan in the guardhouse
28 and brings it on a platter
and gives it to the lass
and the lass gives it to her mother:

29 And his disciples hear
and come and take his corpse
and place it in the house of a tomb.

APOSTLES CONGREGATE TO YAH SHUA

30 And the apostles congregate to Yah Shua
and word all to him of all — whatever they worked
and of all — whatever they doctrinated.

31 And he words to them,
Come, and we go to the plain alone, and rest a little.
— for many have gone and come
and they have been having no place — not even to eat.
32 — and they go to a place of desolation
by sailer alone:
33 — and they see many when they go
and acknowledge them
and race on the dry land from all the cities
in front of them to there.

YAH SHUA FEEDS FIVE THOUSAND

34 And Yah Shua goes and sees vast congregations
and befriends over them
— being like sheep having no shepherd:
and he begins to be doctrinating them much.

35 And when the season becomes much
his disciples approach him, and word to him,
This is a place of desolation
and the season is much:

36 release them
to go to the surrounding fields and villages
to merchandise them bread
for they have naught whatever to eat.

37 And he words to them, You give them to eat.

And they word to him,
Go we
and merchandise two hundred dinara of bread
and give them to eat?

38 And he words to them,
Go — see how many breads you have.

And when they see, they word to him,
Five breads and two fishes.

39 And he misvahs all humanity to repose
company by company upon the herbage:
40 and they repose company by company
— one hundred by one hundred and fifty by fifty:
41 and he takes the five breads and two fish
and looks to the heavens and eulogizes
and crumbles the breads
and gives them to his disciples to place by them:
and he distributes the two fish to all:

42 and they all eat and satiate:
43 and they take of the crumbs
— twelve baskets when filled
and of the fish:

44 and they who have been eating the breads
are about five thousand men.

YAH SHUA WALKS ON THE SEA

45 And straightway
he urges his disciples to ascend into the sailer
and go in front of him across to Beth Sayada
while he releases the congregation:
46 and when he releases them
he goes to a mountain to pray:
47 and when it becomes evening
the sailer having been midst the sea
and he is alone upon the earth:

48 and he sees them tormented when journeying
for the wind being contrary:
and at the fourth guard of the night
Yah Shua comes to them, walking upon the water
and he had been willing to pass them:

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49 and they see him walking upon the water
and they are presuming it is a false sight,
and they shout
50 — for they all are seeing him and frighten.

And straightway he words with them,
wording to them,
Enhearten! I — I AM! Awe not!
51 — and he ascends to them in the sailer
and the wind hushes:
and they are being greatly marveled
and being amazed in their souls
52 for they are not understanding from the breads:
because of their heart being calloused.

YAH SHUA SAVES AT GENESAR

53 And when they cross the crossing
they come to the earth of Genesar,
and moor there: *Not in the Aramaic
54 and when they go from the sailer
straightway humanity of the place understand
55 and race over all the earth
and begin to bring the evilly worked
when taking their pads
to where they hear he has been:
56 and wherever he is entering the villages and cities
they are placing the sick in the markets,
and are seeking of him
even though to approach the edge of his clothing:
and all who approach him are being healed.

YAH SHUA ADMONISHES THE PHERISAS

7:1 And the Pherisas and scribes congregate unto him
having come from Uri Shelem
2 and they see humans of his disciples eating bread
when not washing their hands
and they are blaming:
3 — for all the Yah Hudaya and the Pherisas
if they wash not their hands carefully
eat not
because of holding the tradition of the elders:
4 and eat not food from the market if not baptized:
and they have many others that they take to guard
— as baptizing cups and pots
and copper vessels and pads.
5 And the scribes and Pherisas ask him,
Why walk not your disciples
as the tradition of the elders
— and eat not bread
unless when their hands are washed?
6 He answers, wording to them,
Well prophesies Yesha Yah
about you hypocritizing hypocrites:
as scribed, these people honor me with their lips
and their heart is vastly distant from me
7 and vainly they awe me
doctrinating for doctrines the misvoth of humanity.
Yesha Yah 29:13

8 For, forsaking the misvoth of God
you hold the tradition of humanity
as baptizing pots and cups
and you do many like this.

9 And he words to them,
You well reject the misvah of God
to stand your own tradition:

10 for Mosheh words,
Honor your father and your mother:
and whoever reviles father or mother
dies the death.
Exodus 20:12; 21:17; Leviticus 20:9

11 And you word — you,
If a man words to his father or mother,
Qurbana — whatever you gain from me
12 — and you allow him not
to work whatever for his father or his mother
13 — you reject the word of God
because of your tradition — which you shelem
— and you work many like this.

ENTERING FROM VS GOING FROM

14 And Yah Shua calls all the congregation
and words to them,
Hear me, all, and understand,
15 not that having entered the sons of humanity
from the outside
is able to abominate him:
but that going from him
— these abominate the sons of humanity.
16 Whoever has ears to hear, hear.

17 And when Yah Shua enters
the house of the congregation:
his disciples ask him about that parable:

18 He words to them,
Thus also you — you stubbornly
— know you not
that all that enters the sons of humanity from outside
is not able to abominate him:
19 because of not entering his heart
but his belly:
and casts into purification, purifying all food?
20 And whatever goes from the sons of humanity,
that abominates the the sons of humanity.

21 — For from within
— from the heart of the sons of humanity
go evil reasonings
adultery
whoredom
theft
murder
22 covetousness
evil
deceit
impurity
evil eye
blasphemy
bragging
foolishness
23 — all these evils go from within
and abominate the sons of humanity.

YAH SHUA EJECTS A DEMON

24 And from there Yah Shua rises
and comes to the boundaries of Sur and Saidan
and enters one house
and wills that humanity not know he is within:
and they are not able to secrete him:

25 for straightway one woman hears
because of her daughter having a foul spirit,
and comes and falls in front of his feet:

MARQAUS 7, 8

26 and the woman having been a heathen
from Puniqi of Suriya
— and she is seeking of him
to eject the demon from her daughter.

27 And Yah Shua words to her,
First allow the sons to satiate:
for it be not well to take the bread of sons
and cast it to the puppies.

28 And she answers, wording to him,
Yes, my Lord,
even the puppies, from under the table,
eat the crumbs of sons.

29 And Yah Shua words to her,
Because of this word, go:
the demon is ejected from your daughter.
30 — and she goes to her house
and finds her daughter when placed upon a pad
and the demon ejected from her.

31 And again,
he departs from the boundaries of Sur and Saidan
and comes to the sea of Gelila
midst the boundaries
of Decapolis City of Esrat Medinata.

YAH SHUA HEALS A MUTE

32 And they bring him one mute
— a stammerer:
and they are seeking of him to place his hand upon him:
33 and he draws him from the congregation alone
and places his fingers into his ears
and he spits and approaches his tongue
34 and looks to the heavens and sighs
and words to him, Open!*

*petah

35 And within that hour his ears open
and the band of his tongue releases
and he words clearly.

36 And he heeds them not to word to humanity:
and as much as he is heeding them,
the more they are preaching:
37 and are marveling excessively,
wording, He works all well:
he works the mute to hear
and those not wording to word.

YAH SHUA FEEDS FOUR THOUSAND

8:1 And in those days
when the congregation having been vast
and there having been naught whatever to eat
he calls his disciples and words to them,
2 I befriend upon this congregation:
behold, they abide toward me three days,
and having naught whatever to eat:
3 and if I release them to their houses when fasting
they faint in the way:
for some of humanity come from afar.

4 And his disciples word to him,
Whence is humanity able, here in the desolation,
to satiate all these with bread?

5 And he asks them — them,
How many breads have you?

6 And they word, Seven.
And he misvahs the congregation
to repose upon the earth:
and he takes the seven breads
and eulogizes and crumbles
and gives to his disciples to place:
and they place them toward the congregation:
7 and there having been a few fish
and he also eulogizes upon them
and words to place them:
8 and they eat and satiate:
and they take the remainder of the crumbs
— seven baskets
9 and humanity, who have been eating,
are as four thousand:
10 and he releases them.
And straightway he ascends a sailer with his disciples
and comes to the places of Dalmanuta.

THE PHARISAS SEEK A SIGN

11 And the Pherisas go
and begin to seek with him
asking him a sign from the heavens
— when testing him:
12 and he sighs in his spirit, and words,
Why seeks this generation a sign?

Amen! I word to you,
no sign is given this generation.

YAH SHUA INTERPRETS THE PARABLE OF LEAVEN

13 And he leaves them
and ascends into the sailer
and goes across:
14 and they forget to take bread
except one loaf
— naught having been in the sailer with them:
15 and he misvahs, wording to them,
See! Heed the leaven of the Pherisas
and the leaven of Heraudes.
16 And they have been reasoning one with one,
wording of not having bread.
17 And Yah Shua knows and words to them,
Why consider you, not having bread?
Know you not even until now?
And understand you not?
Have you still a hard heart?
18 And having eyes, see you not?
And having ears, hear you not?
And remember you not
19 when I crumbled those five breads
for the five thousand
— how many baskets filled with crumbs you took?

They word to him, Twelve.

20 He words to them,
And when the seven breads to the four thousand,
how many baskets filled with crumbs you took?

And they word, Seven.

21 And he words to them,
Where until now understand you not?

YAH SHUA HEALS A BLIND

22 And he comes to Beth Sayada
and they bring him a blind
and are seeking of him to approach him:
23 and he takes the blind by the hand
and they go outside of the village:
and he spits upon his eyes
and places his hands
and asks him what he sees.

24 And he looks, and words,
I see sons of humanity as trees, walking.

25 Again he places his hands upon his eyes,
and he restores and is seeing all clearly:
26 and he sends him to his house, wording,
Not even enter the village,
and word not to humanity in the village.

WITNESS OF SHIMUN CONCERNING YAH SHUA

27 And Yah Shua and his disciples go
to the villages of Quesariya Dephilipaus:
and he has been asking his disciples on the way,
wording to them,
Whom words humanity concerning me having been?

28 And they word, Yah Chanan the Baptizer
and others, Eli Yah
and others, One of the prophets.

29 And Yah Shua words to them,
And you, concerning whom word you me having been?

And Shimun answers, wording to him,
You are the Meshiah — the son of the living God!
30 — and he reproves therein
to not word to humanity about him.

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

31 And he begins doctrinating them
that the Son of humanity is prepared to suffer much
and be rejected by the elders
and by the Rabbi Priests and by the scribes
and be slaughtered
and after three days rise:
32 — and he is wording that word boldly.

And Kepha guides him and begins to reprove him:
33 and he turns and looks at his disciples
and he reproves Shimun, wording,
Go behind me, Satan,
for you consider not those of God,
but of the sons of humanity.

DESTROYING THE SOUL TO SAVE THE SOUL

34 And he calls the congregation with his disciples
and words to them,
Whoever wills to come after me
and denies his soul and takes his stake
and comes after me.

35 For all who will to enliven their soul,
destroy it:
and all who destroy their soul
because of me and because of the evangelism,
enliven.

36 For what are the sons of humanity benefited
if they gain all the world
and lose their soul?

37 Or what gives a son of humanity
in exchange for his soul?
38 For all who shame in me and in my words
in this generation of sinners and adulterers,
the Son of humanity also shames in him
when he comes in the glory of his Father
with his holy angels.

THE METAMORPHOSE OF YAH SHUA

9:1 And he is wording to them,
Amen! I word to you,
some humans standing here
taste not of death
until they see
the sovereigndom of God come in power.

2 And after six days,
Yah Shua leads Kepha and Yaaqub and Yah Chanan
and ascends them to a high mountain alone:
and he transforms before their eyes:
3 and his clothing is shining
— whitening — as graced as snow
as no son of humanity upon earth is whitening:
4 and Eli Yah with Mosheh are seen by them
when wording with Yah Shua.

5 And Kepha words to him,
Rabbi, it is well for us being here,
and we work three tabernacles
— for you, one:
and for Mosheh, one:
and for Eli Yah, one.

6 — and he knows not what he is wording
for having been in fear.

7 And so be it, a cloud is overshadowing over them
and a voice from the cloud, that is wording,
This is my beloved Son! Hear him!
8 — and of suddenly, when his disciples look,
they see no human
— except Yah Shua only with them.

9 And when they descend from the mountain
he is misvahing to them
to not word what they saw to humanity,
except if when
the Son of humanity rises from the dead:
10 and they hold that word in their souls
seeking what these words be,
When he is raised from house of the dead.

11 And they are asking him, wording,
So why word the scribes
that Eli Yah needs to come first?

12 And he words to them,
Eli Yah comes first and restores all:
as scribed about the Son of humanity
to suffer much and be rejected.

13 But I also word to you
that Eli Yah has come
and they worked in all him — whatever they willed
as scribed about him.

Malachi 4:5, 6

YAH SHUA CASTS A DEMON

14 And when he comes to his disciples
he sees a vast congregation
and the scribes when debating with them:

MARQAUS 9

15 and straightway, all the congregation sees him
and amaze
and race and salute shalom him.

16 And he is questioning the scribes, and asking,
What debate you with them?

17 And one from the congregation answers, wording,
Doctor, I bring my son unto you
he has a spirit of not wording:

18 and where it overtakes him, it knocks him over,
and he froths and gnashes his teeth and withers:
and I worded to your disciples to eject him
and they are not able.

19 Yah Shua answers, wording him,
O generation not trusting,
Until when be I unto you? Until when endure I you?
Bring him to me.

20 And they bring him to him:
and when he sees him
straightway the spirit knocks him over
and he falls upon the earth and convulses frothing:

21 and Yah Shua asks his father,
How much time, behold, from his being thus?

22 And he words, Behold, from his youth:
and many times it casts him into the fire
and into the waters to destroy him:
but whatever you are able,
help and befriend upon us.

23 Yah Shua words to him, If you are able, you trust!
All is possible to him who trusts.

24 And straightway the father of the lad shouts
and when weeping, words, I trust!
My Lord, help my lack of trust!

25 And when Yah Shua sees the people racing
and congregating toward him,
he reproves that foul spirit, wording to it,
You mute spirit that words not,
I misvah — I to you, go from him
and enter him not again.

26 And that demon, shouting, and crushing him much
goes from him:
and he, being as dead
— as many word, He is dead!

27 And Yah Shua holds his hand and he stands:
28 and when Yah Shua enters the house
his disciples ask him alone,

Why were we not able to eject him?

29 And he words to them,
This kind is not able to eject demons
except by fasting and prayer.

YAH SHUA PROPHECIES HIS DEATH AND RESURRECTION

30 And when they go from there
they are passing over Gelila:
and he is willing that humanity not acknowledge him:

31 for he is doctrinating his disciples,
and wording to them,
The Son of humanity
is shelemed into the hands of humanity:
and they slaughter him:
and when he is slaughtered, day three he rises.
32 — and they are not knowing that word
and fearing to ask him.

THE FIRST ARE FINAL

33 And he comes to Kephah Nahum:
and when he enters the house, he is asking them,
What were you reasoning among you, on the way?

34 And they are hushing:
for they had been striving on the way, one with one,
who of them be the Rabbi*.
same word as great.

35 And Yah Shua sits
and calls the twelve, and words to them,
Whoever wills being first,
is being final of all humanity
and minister of all humanity.

36 And he takes one lad and stands him in the middle
and he carries him upon his shoulder
and words to them,

37 All who take a lad as this in my name,
he takes me:
and whoever takes me,
takes not me, but him who apostolized me.

38 And Yah Chanan words to him, Rabbi,
we saw a human ejecting demons in your name
and we forbade him upon not following us.

39 Yah Shua words to them, Forbid him not:
for humanity, not having worked power in my name,
is able quickly to word evil about me:
40 for whoever is not being against us, he is for us.

OFFEND NOT

41 And all who water only a cup of water
— in the name of the Meshiah,
Amen! I word to you,
his reward destructs not:

42 and all who offend one of these least
who trust in me,
it is being expedient for him
if the millstone of a burrito be placed around his neck
and cast into the sea.

CUT AND PLUCK WHEN NECESSARY

43 And if your hand offends you,
cut:
it is beneficial that you enter life maimed
rather than having two hands going to Gihana*
*Valley of Burning

44 where their maggot dies not
and their fire quenches not.

45 And if your foot offends you,
cut:
it is beneficial for you to enter life lame,
rather than when having two feet
fall in Gihana*
*Valley of Burning

46 where their maggot dies not
and their fire quenches not.

7 And if your eye offends you,
pluck:
it is beneficial for you
to enter the sovereignty of God with one eye,
rather than when having two eyes
fall in the fire of Gihana*
8 where their maggot dies not,
and their fire quenches not.
*Valley of Burning

9 For all is to be salted with fire
and every sacrifice salted with salt:
salt is beautiful
— and if the salt stales, why salt?
Being in salt,
being at peace, one to one.

MARRIAGE AND DIVORCE

10:1 And he rises from there
and comes to the boundaries of Yah Hud
across Yurdenan:
and vast congregations go there to him
and he is doctrinating them again as being accustomed:
and the Pherisas approach him — testing him
and asking if a man is allowed to leave his woman.

He words to them, What misvahs Mosheh?

And they are wording,
Mosheh allowed us to scribe a scripture of release
and to release her.

And Yah Shua answers, wording to them,
Against your hardness of heart
he scribed you this misvah:
and from the beginning
God worked them male and female.
Because of this
a man leaves his father and his mother
and cleaves to his woman
and the two, being one flesh
so now, not being two, but one flesh:
so what God yokes
the sons of humanity separate not.

10 And again in the house
his disciples ask him about this
1 — and he words to them,
All — whoever releases his woman and takes another
adulterizes:
2 and if a woman releases her ba'al master
and becomes another's,
she adulterizes.

YAH SHUA EULOGIZES LADS

3 And lads are approaching him
that he approach them:
and his disciples are reproving those
who are approaching him.

4 And Yah Shua sees and vilifies them,
and words to them,
Allow the lads to come to me
and forbid them not:
for whoever are as these
they have the sovereignty of God.

15 Amen! I word to you,
All who take not the sovereignty of God as a lad
enter not therein.

16 — and he carries them upon his shoulders
places his hands upon them and eulogizes them.

WEALTHY BUT LOST

17 And when he journeys on the way,
someone comes racing and falling upon his knees
and asking him, and wording, Graced Doctor,
what work I to gain eternal life?

18 Yah Shua words to him,
Why call you me graced?
None has been graced but if one, God.

19 You know the misvoth:
adulterize not
thieve not
slaughter not
witness not a false witness
wrong not
honor your father and mother.

20 And he answers him, and words,
Doctor, I guarded all these from my youth.

21 And Yah Shua looks at him and loves him
and words to him, You lack one:
go, merchandise all that you have,
and give to the poor,
and there be treasure in the heavens to you:
and take a stake and come after me.

22 And he saddens at that word
and goes when grieving
for he has vast holdings.

YAH SHUA AND HOLDINGS

23 And Yah Shua looks at his disciples,
and words to them,
How difficultly, they who have holdings,
enter the sovereignty of God!
24— and the disciples are marveling upon his words.

And again Yah Shua answers, wording to them,
Sons,
how difficultly, they who confide upon holdings,
to enter the sovereignty of God!

25 It is simpler for a rope*
to enter the opening of a needle,
than the rich
to enter the sovereignty of God.
*some manuscripts read, camel

26 And they are abundantly marveling
— wording among them,
Who is able to enliven?

27 And looking at them, Yah Shua words to them,
To sons of humanity this is not possible
— except unto God:
for all is possible to God.

28 And Kepha begins to word to him,
Behold, we have forsaken all, and follow you.

MARQAUS 10, 11

29 And Yah Shua answers and words,
 Amen! I word to you,
 no human, having forsaken his house
 or brothers
 or sisters
 or father
 or mother
 or woman
 or sons
 or fields
 because of me
 and because of the evangelism,
 30 and not take one one hundred now in this time
 — houses
 and brothers
 and sisters
 and mothers
 and sons
 and fields
 with persecutions
 — and eternal life in the coming eon
 31 — and many first being final
 and final being first.

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

32 And when ascending on the way to Uri Shelem
 Yah Shua being before them:
 and they, being astonished,
 and going after, when being afraid:
 and he leads the twelve,
 and begins wording to them
 of what is being prepared to happen to him.

33 Behold, we ascend to Uri Shelem
 that the Son of humanity
 be shelemed to the Rabbi Priests and to the scribes
 to condemn him to death
 and to shelem him to the people
 34 and by mocking him
 and torturing him
 and spitting upon his face
 and slaughtering him
 — and day three he rises.

THE SELFISH WILL OF YAAQUB AND YAH CHANAN

35 And approaching toward him
 are Yaaqub and Yah Chanan the sons of Zabedai
 and wording to him, Doctor,
 we will that you work all we ask of you.

36 He words to them,
 What will you that I work for you?

37 They word to him,
 Give us to sit, one by your right and one by your left
 in your glory.

38 And Yah Shua words to them,
 You know not what you ask!
 Are you able to drink of the cup I drink — I?
 And the baptizing with the baptism I am baptized?

39 And they word to him, We are able.

Yah Shua words to them,
 of the cup I drink, you drink:
 and the baptizing I am baptized, you baptize:
 40 and to sit by my right and by my left
 be not my own to give
 — except for whom it is prepared.

41 And when the ten hear
 they begin to murmur about Yaaqub and Yah Chanan:
 42 and Yah Shua calls them to him
 and words to them,

You know that they who presume
 to be hierarchs over the peoples
 are their lords:
 and their Rabbis are magistrates over them.

43 And so be it not thus among you:
 but who among you wills being Rabbi,
 becomes your minister:
 44 and who of you wills being first,
 becomes servant of all humanity.

45 For also the Son of humanity comes not
 to be ministered unto, but to minister unto,
 and to give his soul a redemption for many.

YAH SHUA RESTORES THE SIGHT OF BAR TIMAI

46 And they come to Irihu:
 and when Yah Shua goes from Irihu
 — he and his disciples and vast congregations,
 blind Timai Bar Timai,
 is sitting upon the hand of the way begging:
 47 and he hears, Yah Shua the Nasraya!

And he begins to shout, and word,
 Yah Shua, son of David, befriend upon me!
 48 — and many there are reproving him to hush.

And he, shouting excessively, and wording
 Son of David, befriend upon me!

49 And Yah Shua stands, and misvahs,
 Call him.
 — and they call to the blind, wording to him,
 Enhearten! Rise! He calls to you!
 50 — and the blind casts his clothing and stands
 and comes to Yah Shua.

51 And Yah Shua words to him,
 What will you that I work to you?

And the blind words to him,
 Rabbi, that I see!

52 And Yah Shua words to him,
 See! Your trust enlivens you.
 — and straightway he sees and goes
 being on the way.

THE TRIUMPHANT ENTRY OF YAH SHUA

11:1 And when he approaches Uri Shelem
 over along side Beth Page and Beth Anya
 toward the mountain of Olives,
 he apostolizes two of his disciples,
 2 and words to them,
 Go to the village toward you
 and straightway as you enter it,
 you find a colt bound
 whereon humanity of the sons of humanity
 has not mounted:
 release and bring him:
 3 and if humanity words to you, Why work you this?
 you word, The Lord seeks him!
 — and straightway he apostolizes him there.

MARQAUS 11, 12

4 And they go and find a colt
bound outside by the portal by the market:
and when they are releasing him:
5 some of humanity standing there are wording to them,
What work you — you releasing the colt?

6 And they word to them as Yah Shua misvahed them:
and they release it:
7 and they bring the colt to Yah Shua
and place their garments upon it,
and Yah Shua mounts it,
8 and many straighten their garments on the way
and others are cutting branches from the trees
and straightening them on the way:
9 and those going before and those going after
are shouting and wording, Husha Na*
Eulogized — he coming in the name of Yah Veh:
10 And eulogized
— the coming sovereignty of our father David
Husha Na* in the heights.
*Hoshia Na: Save us now: Psalm 118:25, 26

11 And Yah Shua enters Uri Shelem
and the priestal precinct
and sees all that,
and when, being the season of evening,
he goes to Beth Anya with the twelve.

YAH SHUA CURSES THE FIG TREE

12 And another day, when they go from Beth Anya,
he famishes:
13 and seeing one fig tree from afar
having leaves within,
he comes toward
as if to find whatever therein:
and when he comes,
he finds naught therein — if but leaves
— for the time of the fig tree has not become.

14 And he words to it,
So humanity eats not of your fruit eternally!
— and his disciples hear it
and they go to Uri Shelem.

YAH SHUA CLEANSSES THE PRIESTAL PRECINCT

15 And Yah Shua enters the priestal precinct of God
and begins to eject
those who merchandise* and merchandise**
in the priestal precinct:
and he turns the tables of the coinchangers
and the seats of those who are merchandising doves
*buy: **sell

16 and not allowing humanity
to pass any vessel within the priestal precinct.

17 And he is doctrinating them, wording,
Is it not scribed
that my house be called a house of prayer
by all people?
And you — you work it a grotto of robbers.
Yesha Yah 56:7; Yeram Yah 7:11

18 And the Rabbi Priests and scribes hear
and are seeking how to destroy him:
for they are being frightened of him
because of all the people astonishing at his doctrine:
19 and when, being evening,
he goes outside of the city.

THE CURSED TREE WITHERS

20 And at dawn, when they pass over,
they see the fig tree when withered from the root:
21 and remembering,
Shimun words to him, Rabbi, behold,
the fig tree you cursed withered.

22 And Yah Shua answers them, wording to them,
Be trusting in God!
23 For, Amen! I word to you,
that whoever words to this mountain,
Be taken, and fall into the sea,
and not doubting in his heart,
but trusting that whatever he words becomes
— he has whatever he words.

24 Because of this I word to you,
all that you pray and you ask,
trust that you take them,
and they be yours.

FORGIVE, FORGIVEN

25 And when you stand to pray,
forgive whatever you have concerning humanity
that also your Father in the heavens
forgive you your offenses:
26 and if you forgive not — you,
also your Father in the heavens
forgives not your offenses.

THE AUTHORITY OF YAH SHUA CHALLENGED

27 And again they come to Uri Shelem:
and when walking in the priestal precinct
there come to him
the Rabbi Priests and the scribes and the elders
28 and word to him,
In whose sultanship work you these?
And who gives you this sultanship to work these?

29 And Yah Shua words to them,
I also — I ask one word,
word to me,
and I word to you in what sultanship I work these:
30 The baptizing of Yah Chanan
— from whence?
From the heavens?
Or from the sons of humanity?
Answer me!

31 And they reason with their souls, wording,
If we word, From the heavens,
he words, Why not trust him?

32 And if we word, From the sons of humanity
they fear of the people
for all are holding Yah Chanan as truly being a prophet.

33 And they answer him — Yah Shua, wording,
We know not.

He words to them,
And I also word not to you
in what sultanship I work these.

THE PARABLE OF THE VINEYARD 17

12:1 And he begins to word to them with parables:
 One man plants a vineyard
 and surrounds it with a hedge
 and digs a press therein and builds a tower therein
 and leases it to laborers and he journeys:
 2 and he apostolizes a servant to the laborers
 in the time of fruit to take of the vineyard:
 3 and they wound him
 and apostolize him when empty.
 4 And again he apostolizes another servant to them:
 and they also stone him and traumatize him
 and apostolize him despised.
 5 And again he also apostolizes another
 whom they slaughter.
 And they apostolize many others servants
 by wounding and and by slaughtering.
 6 And finally,
 one son — having been his beloved,
 he finally also apostolizes him to them, wording,
 For certainly they shame of my son.
 7 And those laborers word among their souls,
 This is the inheritor! Come! Slaughter him!
 — and the inheritance be our own.
 8 — and they take and slaughter him
 and eject him outside of the vineyard.
 9 So what works the lord of the vineyard?
 He comes and destroys those laborers
 and gives the vineyard to others.
 10 And also, recall you this scripture:
 The stone the builders reject
 being the head of the corner:
 11 from unto Yah Veh be this,
 and having been a marvel in our eyes.
 Psalm 118:22, 23

ATTEMPTS TO TAKE YAH SHUA

12 And they are seeking to take him
 and they are frightened of the people:
 for they know he words this parable about them:
 and they leave him and go:
 13 and they apostolize to
 humanity of the scribes and of the Beth Heraudes
 to catch him in words.
 14 And they come and ask him, Doctor,
 we know you are true
 and you bear no anxiety about humanity:
 for you look not at the face of the sons of humanity
 but doctriate the way of God in truth:
 Is it allowed to give silver to the Qesar? Or not?
 — Give? Or not give?
 15 And he, knowing their deceit, words to them,
 Why test you me?
 Bring to me a dinara, to see.
 16 And they bring to him — and he words to them,
 Whose is this icon and scripture?
 And they word to him, Of the Qesar.

And Yah Shua words,
 Give that of the Qesar to the Qesar,
 and that of God to God.
 — and they are astonishing within.

YAH SHUA ASKED ABOUT THE RESURRECTION

18 And the Zaduqaya come to him
 —they who word of not having a resurrection
 and they are asking him, wording,
 19 Doctor, Mosheh scribed to us,
 If a brother of humanity dies,
 and leaves a woman, and leaves no sons,
 his brother takes his woman
 and raises seed to his brother:
 20 there having been seven brothers,
 and the first takes a woman and dies
 leaving no seed:
 21 and the second takes her and dies
 when also leaving no seed:
 and three likewise:
 22 and the seven take her, and leave no seed:
 finally all die — also the woman:
 23 so in the resurrection,
 whose woman, of these, be?
 for the seven had taken her.
 24 Yah Shua words to them,
 Are you not wandering because of this?
 — you — not knowing the scriptures
 — not the power of God?
 25 For when they rise from the dead,
 they take not a woman, also a woman not a man,
 but have as the angels in the heavens:
 26 and concerning the dead that rise:
 recall you not in the scripture of Mosheh,
 how, from the brier, God worded to him,
 I — I AM the God of Abraham
 and the God of Ishaq
 and the God of Yaaqub?
 27 — not being the God of the dead
 but of the living:
 so you are wandering much.

THE FIRST MISVAH

28 And one of the scribes approaches
 and hears them debating:
 and seeing that he responds wording well,
 asks him, Which is the first misvah of all?
 29 And Yah Shua words to him,
 The first of all the misvoth,
 Hear, O Isra El:
 Yah Veh our God is one Yah Veh:
 30 and, Befriend Yah Veh your God
 from all your heart and from all your soul
 and from all your mind and from all your power
 — this is the first misvah
 31 and the second is like to it:
 Love your neighbor as your soul
 — you have no other misvah greater from these.
 Deuteronomy 6:4,5; Leviticus 19:8
 32 And the scribe words to him,
 Well, Rabbi! You word the truth!
 He is one
 having no other outside of him:

33 and that humanity befriend him from all their heart
 and from all the mind
 and from all the soul
 and from all the power:
 and to befriend his neighbor as his soul
 is much more
 than all whole holocausts and sacrifices.

34 And Yah Shua sees that he replies the word wisely,
 and answers, wording to him,
 You be not far from the sovereignty of God.
 — and humanity dares not question him again.

YAH SHUA QUESTIONS THE PHERISAS

35 And Yah Shua answers, and words,
 when doctrinating in the priestal precinct,
 How word the scribes
 that the Meshiah is the son of David?

36 For David words by the Spirit of Holiness,
 Yah Veh words to my Lord,
 Sit you by my right
 until I place your ba'al enemies
 the stool under your feet.

37 So David calls him, My Lord:
 and how has he been his son?
 — and all the congregation hears him pleasantly.
 Psalm 110:1

38 And in his doctrine, he is wording to them,
 Beware the scribes who will to walk in robes
 and befriend shalom in the markets
 39 and the hierarch cathedras in the congregations
 and the hierarch seats at suppers
 40 — who devour the houses of widows
 with the pretext of prolonging their prayers
 — these take more judgment.

THE OFFERING OF THE WIDOW

41 And when Yah Shua
 sits toward the house of the treasury
 he is looking
 as the congregation places coins
 into the house of the treasury
 — and many rich placing much:
 42 and one poor widow comes
 placing two mites — having been a quarter.

43 And Yah Shua calls his disciples to him
 and words to them,
 Amen! I word to you,
 that this poor widow,
 more than of all humanity,
 places into the house of the treasury:
 44 for they all place from their whatever more
 and this one from her lack
 — of all that having been hers —
 places in all her acquisitions.

THE MOUNT OF OLIVES MESSAGE OF YAH SHUA

13:1 And when Yah Shua goes
 from the priestal precinct
 one of his disciples words to him,
 Doctor, Behold! See!
 What stones and what buildings!

2 And Yah Shua words to him,
 See you these great buildings?
 There be not left here — stone upon stone,
 that is not razed.

3 And when he sits upon the mountain of Olives
 toward the priestal precinct,
 they ask him
 — Kepha and Yaaqub and Yah Chanan and Andrewas
 when he is alone,
 4 Word to us when these be?
 And what sign
 when all these are near being shelemed?

5 And Yah Shua begins to word to them
 See, lest humanity deceive you:
 6 For many come in my name, wording, I — I AM:
 and deceive many:
 7 and when you hear of battles and rumors of wars
 awe not, for this is being prepared:
 but the finality is not yet:
 8 for people rise upon people
 and sovereignty upon sovereignty:
 and quaking being place to place
 and famishing and rioting
 — these are the beginning of travails.

9 And see to your souls:
 for they shelem you to the judges
 and torture you in the congregations
 and stand you in front of sovereigns and governors
 because of me — as a witness to them.

10 And first prepare to preach my evangelism
 among all peoples.
 11 And when they approach you to shelem you
 have no pre—anxiety of what to word
 — consider not:
 except whatever is given you in that hour, you word:
 for it be not you who words, but the Spirit of Holiness.

12 And brother shelems brother to death,
 and father, sons:
 and sons rise upon fathers
 and deathify them:
 13 and you become hated by all humanity
 because of my name:
 and he who endures until the finality lives.

TRIBULATION

14 And when you see the sign of the foul desolation
 worded by Dani El the prophet
 standing where it has no right
 — whoever recalls, understand:
 then to those in Yah Hud, flee to the mountains:
 15 and to him upon the roof
 descend not and enter not
 to take whatever from his house:
 16 and to him in the field
 return not back to take his clothing:
 17 and woe to those conceiving
 and to those nipling in those days:
 18 and pray that your flight be not in the downpour.
 19 For in those days there be tribulation
 — such as has not been likewise
 from the beginning of the creation that God created
 until now
 — and not be.

20 And if Yah Vah had not shortened those days
 all flesh had not been enlivened:
 but because of the select whom he selects,
 he shortens those days.

MARQAUS 13, 14

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21 And then if humanity words to you,
Behold, here the Meshiah! or, Behold, there!
trust not:
22 for there rise
Meshiahs of falsehood and prophets of lies
and give signs and marvels
and deceive, if possible, even the select.
23 And you beware!
Behold! I have pre—worded all to you.

POST—TRIBULATION

24 And in those days, after that tribulation,
the sun darkens
and the moon gives not her light
25 and the stars of the heavens fall
and the powers of the heavens quake:
26 and then they see the Son of humanity
when coming in the clouds
with great power and with glory:
27 and then he apostolizes his angels
and congregates his select from the four winds
— from the beginning of the earth
until beginning of the heavens.

THE PARABLE OF THE FIG TREE

28 And a parable, doctrinating of the fig tree:
When its branches are tender and its leaves sprout
you know warmth arrives:
29 thus also you
when you see these be
you know it is near — upon the portal.

30 Amen! I word to you,
that this generation passes not until all these be:
31 the heavens and the earth pass
and my words pass not:
32 and concerning that day and concerning that hour,
no human knows
— not even the angels in the heavens
— not the Son
— except if the Father.

SEE, WATCH, AND PRAY

33 See, watch and pray,
for you know not when the time be:
34 For it is as a man journeying
— who leaves his house
and gives his servants sultanship
— human by human his work
and misvahs the portalguard to be watching,
35 So watch!
You know not when the lord of the house comes
— at evening or at half night
or at the rooster crowing or at dawn
36 — lest by coming suddenly
he finds you when you sleep:
37 and what I word to you, I word to all— I,
Be watching!

THE PLOT TO SLAUGHTER YAH SHUA

14:1 And after two days
there is — being the Pasach and the matsah
and the Rabbi Priests and the scribes are seeking
how to take him by deceit
and slaughter him:
2 and they are wording, Not at the feast
lest there be a riot of the people.

YAH SHUA ANOINTED

3 And when, having been in Beth Anya
in the house of Shimun the leper,
when reposing, a woman comes
having about an alabaster of ointment of nard
— first choice of much price:
and she opens it
and pours it upon the head of Yah Shua.
4 And there have been humans of the disciples
villifying their souls,
and wording,
Why be the destruction of this ointment?
5 — for we had been able to merchandise
for more than three hundred dinariym
and given to the poor.
— and they are angering at him.
6 And he — Yah Shua words,
Allow her! Why hurt her?
She works a beautiful work unto me.
7 For the poor you have with you evermore,
and when you will
you are able to work well to them:
and me you have not evermore unto you:
8 she has been working this to me
proceeding to anoint my body as for my entombing.

9 Amen! I word to you,
Everywhere my evangelism is preached
this, in all the world,
this also what she works
is worded in remembrance of her.

YAH HUD PLANS TO SHELEM YAH SHUA

10 And Yah Hud the urbanite, one of the twelve,
goes to the Rabbi Priests
so as to shelem Yah Shua to them:
11 and when they hear, they cheer
and profess to give him silver:
and he is seeking opportunity to shelem him.

PASACH PREPARATION

12 And the first day of matsah
when the Yah Hudaya sacrifice the Pasach
his disciples word to him,
Where will you,
that we go and prepare for you to eat the Pasach?
13 And he apostolizes two of his disciples,
and words to them,
Go to the city, and behold,
be met by a man bearing a vessel of water:
go after him:
14 and wherever he enters,
word to the lord of the house,
The Rabbi words,
Where is the house of lodging
where I eat the Pasach with my disciples?
15 — and behold, he shows you a great upper room
worthy and prepared:
and there prepare for us.
16 — and his disciples go and come to the city
and find as he worded to them
— and they prepare the Pasach.

YAH SHUA PROPHECIES HIS SHELEM

- 17 And when, being evening,
he comes with the twelve:
18 and when reposing and eating, Yah Shua is wording,
Amen! I word to you,
One of you eating with me shelems me.
- 19 And they begin to grieve
and to word to him one by one, Why? — I?
- 20 And he answers, wording to them,
One of the twelve
who dips with me in the dish.
- 21 The Son of humanity goes
as scribed concerning him:
and woe to that man
by whose hand the Son of humanity is shelemed!
it being beneficial for that man
if he had not birthed.

THE FINAL PASACH OF YAH SHUA

- 22 And when they eat, Yah Shua takes bread
and eulogizes and crumbles and gives to them
and words to them, Take — have this, my body.
- 23 And he takes the cup and thanks and eulogizes
and gives to them and all drink thereof:
24 and he words to them,
This is my blood of the new covenant
poured for many.
- 25 Amen! I word to you,
I drink not again of the produce of the vine
until that day
wherein I drink it anew in the sovereigndom of God.
- 26 — and they glorify
and go to the mountain of Olives.

YAH SHUA PROPHECIES SCANDALIZING

- 27 And Yah Shua words to them,
All you offend in me this night:
for it is scribed,
I wound the shepherd, and scatter his lambs.
- 28 But when I rise, I precede you into Gelila.
Zechar Yah 13:7

YAH SHUA PROPHECIES THE DENIALS OF KEPHA

- 29 And Kepha words to him,
Although all be offended, except not I.
- 30 And Yah Shua words to him,
Amen! I word to you,
That you this day, in this night,
ere the rooster calls two times
you deny in three.
- 31 And he is wording excessively,
If so be that I die with you,
I deny you not, my Lord.
— likewise also they all are wording.

YAH SHUA IN GAD SHIMAN

- 32 And they come to a place called Gad Shiman:
and he words to his disciples,
Sit here while I pray.
33 — and he leads
Kepha and Yaaqub and Yah Chanan with him
and begins saddening and grieving:
and words to them,
34 My soul sorrows until death:
abide here and watch.

THE FIRST GAD SHIMAN PRAYER OF YAH SHUA

- 35 And he approaches a little,
and falls upon the earth and is praying,
that if possible, the hour pass from him.
- 36 And he words, Father — My Father,
all is possible with you:
pass this cup from me:
— but not my own will, but your own.
- 37 And he comes, and finds them when sleeping,
and words to Kepha,
Shimun — you sleep?
Are you not able to watch one hour?
- 38 Watch and pray lest you enter testing:
The spirit wills and prepares, but the body is sick.

THE SECOND GAD SHIMAN PRAYER OF YAH SHUA

- 39 And he goes again and prays
and words the same words:
and he returns and comes
— again he finds them when sleeping,
— because of their eyes being heavy,
and not knowing what to word to him.

THE THIRD GAD SHIMAN PRAYER OF YAH SHUA

- 41 And he comes time three
and words to them,
Sleep now, and rest!
The final has arrived and the hour has come:
and behold,
to shelem the son of humanity
into the hands of sinners.
- 42 Rise! We go!
Behold!
he who shelems me approaches.

YAH HUD SHELEMS YAH SHUA

- And while he is wording
Yah Huda the urbanite comes
— one of the twelve,
and many people with swords and staves
from the Rabbi Priests and scribes and elders:
and the shelemer who shelems him
gives them a sign,
wording, Whomever I kiss, is he:
take him, and lead him away safely.
- 45 And straightway he approaches,
and words to him, Rabbi! Rabbi!
— and kisses him:
- 46 and they place their hands upon him and take him:
47 and one of those standing draws a sword
and wounds a servant of the Rabbi Priest
and takes his ear.
- 48 And Yah Shua answers, wording to them,
Go you, as upon a robber,
with swords and with staves to take me?
- 49 Every day, when being toward you,
I doctinated in the priestal precinct
and you took me not
— except this, being to shelem the scriptures.
50 — and then his disciples forsake him and flee.
- 51 And one lad, coming after him,
clothing his nakedness in linen:
and the youths take him:
52 and he leaves the linen and flees naked.

MARQAUS 14, 15

53 And they lead Yah Shua to Qayapa the Rabbi Priest:
and they congregate toward him
— all the Rabbi Priests and the elders and the scribes:
54 and Shimun follows him from afar
coming after him
until he is inside the dwelling of the Rabbi Priest:
and he is sitting with the ministers
and warming himself against the fire:
55 and the Rabbi Priests and all the congregation
are seeking witness concerning Yah Shua
to deathify him
and are not able.

THE TRIAL OF YAH SHUA

56 For when many are witnessing concerning him,
— their witness, not being equal,
57 and humans stand
and witness false concerning him,
wording,

58 We heard him word,
I release this nave worked by hands,
and after three days
I build another not worked by hands.
59 — and even thus their witness be not equal.

60 And the Rabbi Priest stands in their midst
and asks Yah Shua, wording,
Reply you not a word?
Why witness they these concerning you?
61 — and he is hushing and not answering whatever.

And again the Rabbi Priest asks him, and wording,
Are you the Meshiah, the Son of the Eulogized?

YAH SHUA AFFIRMS HIS DEITY

62 And Yah Shua words, I — I AM:
and you see the Son of humanity
sitting by the right of the power
and coming upon the clouds of the heavens.
63 And the Rabbi Priest splits his linen, and words,
So why need we seek witnesses?
64 Behold, from his mouth, you hear the blasphemy!
What see you?
— and they all judge him — indebted to death:
65 — and some humans begin spitting upon his face
and veiling his face and oppressing him,
and wording, Prophecy!
— and the guards are wounding him on the jaw.

THE FIRST DENIAL OF SHIMUN

66 And when Shimun is below in the dwelling
one of the lasses of the Rabbi Priest comes
67 she sees him warming
and she looks at him, and words to him,
And you also
have been with Yah Shua the Nasraya.

68 And he denies, and words,
I know not what you word!
— and he goes outside to the porch:
and the rooster calls.

THE SECOND DENIAL OF SHIMUN

69 And again that lass sees him
and begins wording to those who are standing,
This also is of them.
70 — and again he denies.

THE THIRD DENIAL OF KEPHA

And again, after a little,
those standing there word to Kepha,
Truly you are of them:
for also, you are a Gelilaaya,
and your word of accent is alike.

71 And he begins to vow and to oath,
I know not this man of whom you word.
72 — and within the hour
the rooster calls time two:
and Shimun remembers
the word Yah Shua had been wording to him,
Ere the rooster calls time two,
you deny me three.
— and he begins to weep.

YAH SHUA SHELEMED TO PHILATAUS

15:1 And straightway at dawn
the Rabbi Priests work a counsel
with the elders and with the scribes
and with all the congregation
and bind Yah Shua and lead him
and shelem him to Philataus:

2 And Philataus asks him,
Are you the Sovereign of the Yah Hudaya?

And he answers, wording to them,
You have worded.
3 — and the Rabbi Priests are accusing him of much.

4 And again Philataus asks him, wording to him,
Reply you no word?
See how much they witness concerning you.
— and Yah Shua gives no word whatever
— as Philataus marvels.

6 And as being customary at all feasts
he releases to them one captive
— whomever they ask.
7 And one, having been called Bar Aba,
being bound with them
for working insurrection
was working murder in the insurrection
8 — and the people shouting,
begin asking him,
as being customary
to work to them.

9 And Philataus answers them, and words,
Will you that I release to you
the Sovereign of the Yah Hudaya?
10 — for Pilataus knows that of envy
the Rabbi Priests shelem him

11 — and the Rabbi Priests
excessively exhort the congregation
that he release Bar Aba to them.

12 And he, Pilataus words to them,
So what will you have me work to this
whom you call the sovereign of the Yah Hudaya?

13 And again they shout, Stake!

14 And Philataus words to them,
For what evil worked he?

And they are shouting excessively, Stake!

MARQAUS 15, 16

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15 And Philataus
wills to work the will of the congregation,
releases Bar Aba to them,
and shelems Yah Shua, when torturing and staking.

16 And the strategists lead him
inside the dwelling — being the Praetorium:
and they call all the squad:
17 and they clothe him in purple
and braid and place on him wreath of thorns
18 and they begin to salute shalom to him,
Shalom! Sovereign of the Yah Hudaya!
19 — and wounding him upon his head with a reed
and spitting in his face:
and eulogizing upon their knees and worshiping him.

20 And when they mock him
they strip the purple
and clothe his own garment upon him
and eject him to stake:
21 and they compel one who is passing over
— Shimuna Qurinaya,
coming from the field
— the father of Aleksandraus and Rupaus
to bear his stake.

22 And they bring him to the place Gagulta
clarified, The Skull.

23 And they give him fermented wine to drink
— mixed with myrrh
and he takes it not.

YAH SHUA STAKED

24 And when they stake him, they divide his garments,
and casting lots concerning them, what to take:

25 and having been hour three when they stake him:

26 and the scribing of the pretext of his death
is this Scripture:
This is the Sovereign of the Yah Hudaya!

27 And they stake two robbers with him
— the one by his right and the one by his left
28 to shelem the scripture that words,
And with the unjust he is reckoned.

Yesha Yah 53:9,12

29 And also all who are passing over
are blaspheming upon him
shaking their heads
and wording, Oh, you who releases the nave
and builds it in three days,
30 Deliver your soul and descend from the stake!

31 Thus also the Rabbi Priests
are laughing one with one and with the scribes
and wording,
He enlivens others!
His soul he is not able to enliven!

32 The Meshiah! The Sovereign of Isra El!
Descend now from the stake,
that we see and trust in you.
— and also those being staked with him
are reproaching him.

33 And when, being hour six,
darkness being upon all the earth until hour nine,

34 — and at hour nine
Yah Shua shouts with a resounding voice,
wording, El, El, lemana sebaq?
having been,
My God, my God, why forsake you me?

Psalms 22:1

35 And of humanity, those standing by, hearing,
and wording, He is calling for Eli Yah.

36 And someone races and fills a sponge with vinegar,
and binds it to a reed, and waters him,
wording, Leave him alone!
We see if Eli Yah comes to descend him.

37 And Yah Shua shouts a resounding voice
and shelems.

REACTIONS — MATERIAL AND PHYSICAL

38 And the face of the portal of the nave splits in two
from above until below:

39 and the centurion who is standing toward him
seeing that he thus shouts and shelems
he words, Truly this man, the Son, being that God.

40 And there also have been women seeing from afar
— Maryam the Magdelaita
and Maryam
the mother of Yaaqub the less and of Yausi
and Salum:

41 — who, when he was in Gelila,
had been following him and ministering to him
and many other women
ascending with him to Uri Shelem.

YAH SHUA ENTOMBED

42 And when, being evening,
that eve, having been the Fore Shabbath,
43 Yauseph, of Ramta, a precious counselor
who, also is awaiting the sovereigndom of God,
and dares enter unto Philataus,
and asks for the body of Yah Shua.

44 And Philataus astonishes that already he died:
and calling the centurion,
and asking if, ere the season, he had died:
45 and when he is doctriated
he gives the body to Yauseph.

46 And Yauseph merchandises linen, and descends him,
and wraps him therein
and places him in a tomb
having been quarried from a rock
and rolls a stone upon the portal of the tomb.

47 And Maryam the Magdelaita
and Maryam the mother of Yausi
see where he is placed.

YAH SHUA RESURRECTED

16:1 And when the Shabbath passes,
and Maryam the Magdelaita
and Maryam the mother of Yaaqub and Salum
merchandise aromatics and come to anoint him:
2 and at dawn
upon a First Shabbath
they come to the house of the tomb
when the sun rises:

MARQAUS 16

3 and they have been wording in their souls,
And who rolls, for us,
the stone from the portal of the house of the tomb?

4 And they look and see the stone rolled:
for it had been very great.

5 And entering the house of the tomb
they see a lad sitting by the right
clothed in a white robe
and they astonish.

6 And he words to them,
Awe not:
you seek Yah Shua the Nasraya who was staked:
He is risen — not being here!

7 Behold! The place where he had been placed!
But go, word to his disciples and Kepha
behold — that he precedes you into Gelila:
there you see him, as he worded to you.

8 And when they hear, they flee and go from the tomb:
for amazement and trembling are overtaking them
and they word naught whatever to humanity:
for they are being afraid.

9 And rising at dawn of the First Shabbath
he is seen first by Maryam the Magdelaita
from whom he had been ejecting seven demons:
and she goes
and evangelizes them who had been with him,
— mourning and weeping:

11 and they, when they hear what they are wording
— that he is alive — and that she had seen him,
they trust them not.

12 And after these
he is seen in another form by two others
when walking and going into the village:
and they go and word to those remaining:
and they also trust them not.

14 And finally,
he is seen by the eleven when reposing,
and he reproaches their lack of trust
and the hardness of their heart
who, seeing that he had risen,
that they trusted not.

YAH SHUA APOSTOLIZES THE TRUSTING
15 And he words to them,
Go into all the world
and preach the evangelism to all creation.
16 Whoever trusts and is baptized lives:
and whoever trusts not is condemned.

SIGNS FOLLOW THE TRUSTERS
17 And these signs follow those who trust:
In my name they eject demons
and with new tongues they word
and they take serpents:
18 and if they drink a poison of death,
it hurts them not:
they place hands upon the sick
and they heal.

Luqa 10:19, 20

YAH SHUA ASCENDS INTO THE HEAVENS
19 And Yah Shua our Lord
from after wording with them
ascends into the heavens
and sits by the right of God.

SIGNS CONFIRM THE WORD
20 And they go and preach in all places
— the Lord helping them
and establishing the word by signs being worked.

INTRODUCTION 20

1:1 Because many have willed
to scribe an account of those deeds
wherein we are persuaded
2 — as that which they shelemed to us,
of whom, from before, being seers*,
and ministers of our own word,
*seers: original word for prophets
3 I also see,
because of being near,
to diligently scribe all — all in order to you,
most excellent Teoauphile,
4 that you know the truth of the words
discipled to you.

5 So be it,
in the days of Heraudes the sovereign of Yah Hud
one priest being named Zekar Yah
of the ministry of the house of Abi Yah
and his woman of the daughters of Ahrun
— her name being Eli Seba:
6 and the two, being just before God,
and walking in all the misvoth
and in the justness of Yah Veh
with not blame:
7 and they, having not son,
because of Eli Seba being rootless:
and the two being of many days.

8 And so be it — so be it,
when priesting in the order of his ministry
before God
9 in the custom of the priesthood,
he arrives to place ointment:
and he enters the nave of Yah Veh:
10 and all the congregation of the people
is praying outside at the season of ointment:
11 and Zekar Yah sees an angel of Yah Veh
standing by the right of the sacrifice altar of ointment:
12 and Zekar Yah is troubled when he sees him
and fear falls upon him.

13 And the angel words to him, frighten not, Zekar Yah
because your prayer is heard
and your woman Eli Seba births you a son:
— and call his name Yah Chanan:
14 and he becomes your cheer and rejoicing:
and many cheer at his birth:
15 for he, being Rabbi before Yah Veh,
and drinks not leavened wine and intoxicants:
and he fills with the Spirit of Holiness
while in the womb of his mother:
16 and he turns many of the sons of Isra El
to Yah Veh their God:
17 and he goes before him
in the spirit and power of Eli Yah the prophet
to turn the hearts of the fathers concerning the sons
and whoever is not convinced
in the knowledge of the just:
and he prepares a perfect people for Yah Veh.

18 And Zekar Yah words to the angel,
How know I this?
I — for I have aged,
and my woman, she has many days.

19 And the angel answers, wording to him,
I — I AM Gabri El: I stand before God:
and I am apostolized to word with you
and to evangelize this:

20 now you are being hushed
and not able to word until this day be
— concerning your not trusting my words
that these fulfill in time.

21 And the people are standing awaiting Zekar Yah
and astonishing upon his delaying in the nave:
22 and when he goes,
Zekar Yah is not able to be wording with them:
and they understand he saw a sight in the nave
— and he signs, signing to them
when abiding mute.

23 And when he fulfills the days of his ministry,
he goes to his house.

24 And so be it, after those days,
Eli Seba his woman conceives
and is secreting her soul five months, wording,
25 Yah Veh worked these with me
in the days wherein he looked on me
to take my reproach among the sons of humanity.

THE BIRTH OF YAH SHUA FORETOLD

26 And in month six
Gabri El the angel is apostolized from toward God,
to Gelila, to a city named Nasrath
27 — to a virgin espoused to a man named Yauseph
of the house of David:
and the name of the virgin, Maryam.

28 And the angel enters unto her, and words to her,
Shalom to you, filled with grace:
Yah Veh be with you,
eulogized of women.

29 And when she sees him,
she agitates at his word:
and is reasoning, What shalom is this?

30 And the angel words to her, Frighten not, Maryam,
for you have found grace toward God:
31 for behold
you take conception in your womb and birth a son
and you call his name Yah Shua:
32 this one, being a Rabbi,
and called the Son of the Highest?
and Yah Veh God gives him the throne
of David his father:
33 and he reigns over the house of Yaaqub
to eternity:
and there be no consummation to his sovereigndom.

34 Maryam words to the angel,
How be this, no man having known me?

35 And the angel answers, wording to her,
The Spirit of Holiness comes
and the power of the Highest descends upon you:
because this one birthing within is holy
— called the Son of God.

36 And behold, your kin Eli Seba
she also conceives a son though aged:
and this is month six to her who they called rootless:
37 because naught whatever is difficult with God.

38 And Maryam words,
Behold I — the maid of Yah Veh:
so be it to me as your word.
— and the angel goes from toward her.

MARYAM VISITS ELI SEBA

39 And in those days Maryam rises
and goes carefully to the mountain
to a city of Yah Hud
40 and enters the house of Zekar Yah
and salutes shalom to Eli Seba.

THE SONG OF ELI SEBA

41 And so be it,
when Eli Seba hears the shalom of Maryam
the baby leaps for joy in her womb
and Eli Seba fills with the Spirit of Holiness:
42 and shouts in a resounding voice
and words to Maryam,
Eulogized — you among women
and eulogized — the fruit of your womb:

43 And whence is this to me,
that the mother of my Lord comes to me?
44 For behold,
when the voice of your shalom fell upon my ears,
the Rabbi* baby cheered
and leaped for joy in my womb:
*the Aramaic means Rabbi, and great
45 and graced — whoever trusts:
for there be a shalam of those
worded with her from toward Yah Veh.

THE SONG OF MARYAM

46 And Maryam words, My soul greatens Yah Veh,
47 and my spirit cheers in God my Lifegiver:
48 that he looked upon the humiliation of his maid:
for behold,
from now upon all generations give to me grace:
49 he works great toward me
he who is powerful
and holy is his name:
50 and his mercy
from generation to generation
is upon them who awe him:
51 he works triumph with his arm
he scatters those puffed with pride
in the mind of their hearts:
52 he upsets the mighty from their thrones
and exalts the humble:
53 he satiates the famished with good
and the rich he releases empty handed:
54 he helps his servant Isra El to remember mercy:
55 as he worded with our fathers
— with Abraham, and with his seed to the eons.

56 And Maryam abides toward Eli Seba
as three months
and returns to her house.

THE BIRTH OF YAH CHANAN THE BAPTIZER

57 And being for Eli Seba — being the time to birth
and she births a son:
58 and her fellow settlers and sons of her kindred hear
how Yah Veh abounds mercy unto her:
and they are cheering with her.

59 And so be it, on day eight,
they come to circumcise the lad
and they are calling him
by the name of his father, Zekar Yah:
60 and his mother answers, wording to them,
Not thus! But he is called Yah Chanan.

61 And they word to her,
You have no human of your tribe called by this name:

62 — and they sign to his father
how he wills to name him:
63 and he asks for a scribe pad, and scribes,
wording, His name is Yah Chanan.
— and all humanity marvels.

64 And straightway his mouth opens
and his tongue
and he words and eulogizes God.
65 And fear becomes upon all their neighbors:
— and in all the mountains of Yah Hud
they are wording these.

66 And all who hear
reason in their hearts, wording,
What indeed becomes of this lad!
— and the hand of Yah Veh has been with him.

THE PROPHECY OF ZEKAR YAH

67 And Zekar Yah his father,
filled with the Spirit of Holiness
prophesies, wording,
68 Eulogized — Yah Veh, God of Isra El:
for he visits his people and works salvation
69 and raises a horn of redemption for us
in the house of David his servant
70 — as he worded
by the mouth of his holy prophets
from eternity:
71 to rescue from our ba'al enemies
and from the hand of all the hateful:
72 to work mercy with our fathers
and to remember his holy covenant
73 — the oath he oathed to Abraham our father
to give us
74 — to rescue us
from the hand of our ba'al enemies,
and not fearing, we work before him
75 all days in justness* and justness.*
*two different words with similar meanings

76 And you lad, are called the prophet of the Highest:
for you go before the face of Yah Veh
to prepare his way:
77 to give knowledge of life to his people
in the forgiveness of their sins,
78 through the friendly mercy of our God
wherein the rising from the heights visits us:
79 to enlighten them who are sitting in darkness
and in the shadow of death
to direct our feet in the way of shalom.

80 And the lad grows — being empowered in spirit
having been in the desolation
until the day of his showing to Isra El.

THE BIRTH OF YAH SHUA

2:1 And so be it, in those days,
a misvah goes from Augusta the Qesar
to scribe all the peoples of his dominion:
2 this scribing first being
3 in the governorship of Qurinaus of Suriya:
and all humanity is going to his city for scribing.

4 And Yauseph also is ascending
from Nasrath a city of Gelila to Yah Hud
to the city of David called Beth Lehem
— because of having been
of the house and of the tribe of David

5 — with Maryam his espoused
when conceiving
there to be scribed.

6 And so be it, when there,
she completes her days to birth:
7 and she births her firstbirthed son
and swathes him and places him in a stall:
because of there having been no place for them
where to be lodging.

8 And shepherds having been there in that place
lodging there
guarding the guard over their shepherddom by night:
9 and behold,
an angel of Yah Veh comes to them
and the glory of Yah Veh enlightens upon them:
and they awe a great fear.

10 And the angel words to them, Awe not:
for behold, I evangelize to you great cheer
being to all the world:
11 for birthed to you this day is a redeemer
having been the Lord the Meshiah
in the city of David:
12 and this is your sign:
You find a baby wrapped in swathes
and placed in a stall.

13 And suddenly, seen with the angel,
many of the empowered of the heavens
when glorifying God, and wording,
14 Glory to God in the heights
and upon earth shalom
and graced hope to the sons of humanity.

15 And so be it,
when the angels go from them to the heavens,
the shepherds, one with one, are wording,
We journey until Beth Lehem
and see this word that became
— as Yah Veh notified us.

16 And they come hastily
and find Maryam and Yauseph
and the baby placed in a stall:
17 and when they see,
they acknowledge the word worded with them
concerning him — concerning this lad:
18 and all who hear
marvel over the word of the shepherds to them:
19 — and Maryam is guarding all these words
and comparing them in her heart.

20 And those shepherds return
when glorifying and halaling* God
concerning all they had seen and heard
— as worded with them.
*halaling: A Hebraic word of the highest form of praise.

THE PRESENTATION OF YAH SHUA

21 And when eight days fulfill
to circumcise the lad,
his name is called Yah Shua
— as called by the angel
before he was conceived in the womb.

22 And when they fulfill the days of their purification
as to the torah of Mosheh,
they ascend him to Uri Shelem
to stand him before Yah Veh

23 — as scribed in the torah of Yah Veh:
Every male opening the womb
is called holy to Yah Veh:
24 and to give a sacrifice
as worded in the torah of Yah Veh,
A yoke of turtledoves or two youngling doves.

25 And one man, having been in Uri Shelem,
his name being Shimun:
and this man being just and just*,
*just, just: two similar synonymns
awaiting the comfort of Isra El:
and the Spirit of Holiness having been upon him:
26 and being worded by the Spirit of Holiness,
that he not see death
until he sees the Meshiah of Yah Veh:
27 and he comes, being in Spirit,
into the priestal precinct:
and when his father* brings the lad Yah Shua,
to work for him as misvahed by the torah:
*father: his legal parent. see: Mathai 1:20—26

28 And he takes him upon his shoulder
and eulogizes God and words,
29 Now release your servant, Yah Veh,
as your word, in shalom:
30 behold, my eyes have seen your mercy
31 whom you prepared
in the face of all nations
32 — a light of manifestation to the peoples
and the glory of your people Isra El.

33 And Yauseph and his mother are being astonished
over what is being worded about him:
34 and Shimun eulogizes them
and words to Maryam his mother, Behold,
this is placed for the fall and the resurrection
of many in Isra El
— and for a sign of contention.
35 and a spear passes through your own soul
so as to manifest the reasonings of many hearts.

36 And Hana a prophetess
the daughter of Penu El of the tribe of Asir
— she also in elder days:
having been living with her ba'al master seven years
from her virginity:
37 and she, being a widow as of eighty—four years
and she, not departing from the priestal precinct,
but serving God with fastings and prayers
day and night.
38 and she also stands in that hour
and thanks Yah Veh
and wording concerning him with all humanity
awaiting the redemption of Uri Shelem:
39 and when they shelem all
as to the torah of Yah Veh,
they return to Gelila, to Nasrath their city.

40 And the lad is greatening,
empowering in spirit and filling with wisdom:
and the grace of God having been upon him.

THE LADHOOD MINISTRY OF YAH SHUA

41 And every year all humanity
is going to Uri Shelem for the feast of the Pasach:
42 and when he becomes a son of twelve years
they ascend, as being customary, to the feast:
43 — and when they shelem the days
they return:
and the lad Yah Shua abides in Uri Shelem
and Yauseph and his mother know it not:

LUQA 2, 3

44 for they are presuming
 he is with the escorts of the sons:
 and when they come a journey of one day
 they search for him
 to humanity and to those who know him:
 45 and not finding him
 they return again to Uri Shelem, seeking him:
 46 and from after three days,
 they find him in the priestal precinct
 when sitting midst the doctors
 and hearing from them and questioning them:
 47 and all who are hearing are being astonished
 at his wisdom and his words.

48 And when they see him they astonish:
 and his mother words to him,
 Son, why work you thus to us?
 Behold, your father and I, with much anxiety,
 have been searching for you.

49 And he words to them,
 Why be searching for me?
 Know you not
 I need to be in the house of my Father?
 50 — and they know not
 the word he words to them.

51 And he descends with them
 and they come to Nasrath:
 and he is working to them:
 and his mother is guarding every word in her heart:
 52 and Yah Shua
 is greatening in stature and in wisdom and in grace
 toward God and the sons of humanity.

YAH CHANAN THE BAPTIZER FULFILLS PROPHECY

3:1 And in year fifteen
 of the sovereigndom of Tiberius the Qesar,
 of the governorship of Philatus in Yah Hud,
 when Heraudes was fourth hierarch of Gelila,
 and his brother Philipaus fourth hierarch of Ituriya
 and in Trakauna,
 and Lusaniya the fourth hierarch of Abilini,
 2 in the rabbi priesthood
 of the priesthood of Hanon and Qayapa
 the word of God
 being upon Yah Chanan the son of Zekar Yah
 in the desolation:
 3 and he comes to all in the places around the Yurdenan
 when preaching the baptizing of repentance
 for the forgiveness of sins
 4 as scribed in the scripture
 of the words of Yesha Yah the prophet, wording,
 The voice that calls in the desolation,
 Prepare the way of Yah Veh
 and straighten his paths in the plain.
 5 All the valleys fill full
 and all the mountains and hills humble
 and the jagged is being cleared
 and in the hardness, a plain:
 6 and all flesh sees the life of God.
 Yesha Yah 40:3—5

7 And he, wording be to the congregation
 who are coming to him to be baptized,
 Offspring of vipers,
 who shows you to flee from the anger that is prepared?

8 So work fruits worthy of repentance:
 and begin not to word within your souls,
 We have Abraham as our father.
 For I word to you, that from these stones,
 God is able to raise sons to Abraham.

9 And behold,
 the axe is placed upon the root of the trees:
 so that all trees not working fruit
 are cut and fall into the fire.

10 And the congregation is asking him, wording,
 So what work we?

11 He answers, wording to them,
 He who has two linens,
 give to him not having:
 and he who has nourishment, thus work.

12 And customs agents also come to be baptized,
 and word to him, Doctor, what work we?

13 And he words to them,
 Require no more whatever
 above what is misvahed of you to require.

14 And the soldier strategists are asking of him,
 and also wording, What work we?

He words to them,
 Violate not humanity! Accuse not!
 and may your wages suffice!

15 And when the people
 are presuming about Yah Chanan
 and all are reasoning in their hearts
 — lest he be the Meshiah,

16 Yah Chanan answers wording to them,
 Behold I, I baptize you — I with water:
 and one comes who is more powerful than I,
 of whom I am not worthy — I
 to release the leather of his sandals:
 he baptizes you in the Spirit of Holiness and in fire:
 17 — who holds a winnowing fan in his hand
 and purifies his threshing floor:
 and congregates the wheat into his storehouse:
 and burns the chaff with fire not quenched.

18 And also many others
 he is doctrinating and evangelizing to the people.

19 And Heraudes the tetrarch,
 because of being admonished by Yah Chanan
 concerning Heraudiya
 the woman of his brother Philipaus,
 and concerning all the evils Heraudes is working
 20 also adds this above all
 — that he confines Yah Chanan in the guardhouse.

THE BAPTISM OF YAH SHUA

21 And when he is baptizing all the people,
 and also Yah Shua is being baptized:
 and when he is praying the heavens open
 22 and the Spirit of Holiness descends upon him
 in a body image as a dove:
 and a voice being from the heavens, wording,
 You are my Son — the beloved in my will

THE GENEALOGY OF YAH SHUA

23 And Yah Shua having been as a son of thirty years
 — being, as presumed,
 the son of Yauseph
 the son of Heli
 24 the son of Matetat
 the son of Levi
 the son of Malki
 the son of Yani
 the son of Yauseph
 25 the son of Matta
 the son of Amus
 the son of Nahum
 the son of Hesli
 the son of Nagi
 26 the son of Maat
 the son of Matat
 the son of Shami
 the son of Yauseph
 the son of Yah Huda
 27 the son of Yah Chanan
 the son of Rasa
 the son of Zer Babel
 the son of Selati El
 the son of Niri
 28 the son of Malki
 the son of Adi
 the son of Qusam
 the son of Elmudad
 the son of Ir
 29 the son of Yusi
 the son of Eli Azar
 the son of Yuram
 the son of Mathita
 the son of Levi
 30 the son of Shimun
 the son of Yah Huda
 the son of Yauseph
 the son of Yunam
 the son of Eli Yaqim
 31 the son of Malya
 the son of Mani
 the son of Mateta
 the son of Nathan
 32 the son of David
 the son of Yishai
 the son of Ubid
 the son of Baaz
 the son of Salmun
 the son of Nahsun
 33 the son of Ami Nadab
 the son of Aram
 the son of Hesrun
 the son of Phars
 the son of Yah Huda
 34 the son of Yaaqub
 the son of Ishaq
 the son of Abraham
 the son of Tarah
 the son of Nahur
 35 the son of Sarug
 the son of Aru
 the son of Palag
 the son of Ebar
 the son of Selach
 36 the son of Qainan
 the son of Arpaksar
 the son of Sim
 the son of Nuh
 the son of Lamek

37 the son of Mathu Selah
 the son of Henuk
 the son of Yared
 the son of Ma Halal El
 the son of Qainan
 38 the son of Anus
 the son of Sit
 of the son Adam
 of God.

THE TESTING OF YAH SHUA

4:1 And Yah Shua, when filled by the Spirit of Holiness,
 returns from Yurdenan
 and the Spirit leads him into the desolation
 2 for forty days of testing by the devouring accuser:
 and in those days he eats naught whatever:
 and when they shelem, he finally famishes:
 3 and the devouring accuser words to him,
 If you are the Son of God,
 word that this stone be bread.
 4 And Yah Shua answers, wording to him,
 It is scribed,
 The sons of humanity are not living by bread alone
 but by all the words of Yah Veh.
 Deuteronomy 8:3—5
 5 And Satan ascends him to a high mountain
 and shows him all the sovereigndoms of the earth
 in a little season,
 6 and the devouring accuser words to him,
 I give you this sultanship and all its glory
 that is shelemed to me
 and I give to whomever I will:
 7 so if you worship before me
 all becomes your own.
 8 And Yah Shua answers, wording to him,
 it is scribed,
 Worship Yah Veh your God:
 and for him alone, work.
 Deuteronomy 6:13; 10:20
 9 And he brings him to Uri Shelem
 and stands him upon the edge of the priestal precinct,
 and words to him,
 If you are the Son of God
 cast your soul hence to below
 10 for it is scribed,
 He misvahs his angels over you
 to guard you:
 11 and they carry you upon their shoulder
 lest you stub your foot against a stone.
 Psalm 91:11, 12
 12 And Yah Shua answers him, wording,
 It also words,
 Test not Yah Veh your God.
 Deuteronomy 6:16
 13 — and when the devouring accuser
 shelems all his testings
 he parts from toward him for a while of time.
THE MINISTRY OF YAH SHUA
 14 And Yah Shua returns
 empowered in the Spirit to Gelila:
 and a rumor about him goes all around the place:
 15 and he is doctrinating in their congregations,
 being glorified by all humanity:

16 and coming to Nasrath where he greatens:
 he is entering, as accustomed,
 the congregation on the day of the Shabbath
 and stands to plead:
 17 and he is given the scroll of the prophet Yesha Yah
 and Yah Shua opens the scroll
 and finds the place where it is scribed,
 18 The Spirit of Yah Veh is upon me,
 and because of this
 he anoints me to evangelize the poor
 and apostolizes me to heal the broken in heart:
 and preach forgiveness to the captured
 and sight to the blind
 and apostolize the broken with forgiveness
 19 and preach the acceptable year of Yah Veh.
 Yesha Yah 41:1, 2

20 And he winds the scroll
 and gives it to the minister and goes and sits:
 and all the eyes of the congregation are looking at him:
 21 and he begins wording to them,
 This day this scripture shelems in your ears.
 22 — and all are witnessing and marveling
 at the words of grace be going from his mouth:
 and they are wording, Be this not the son of Yauseph?

23 And he words to them,
 Most certainly you word this parable to me,
 Healer, heal your own soul:
 all that we hear that you worked in Kephah Nahum
 work also here in your city.

24 And he words,
 Amen! I word to you,
 You have no prophet that your city has taken in:
 25 for I word the truth to you,
 that many widows, having been in Isra El,
 in the days of Eli Yah the prophet
 when the heavens withheld
 for three years and six months,
 when a great famine became in all the earth:
 26 and Eli Yah was apostolized to not one of them
 except to Sarpat of Saidan — to a widow woman:
 27 and many lepers, having been in the house of Isra El,
 in the day of Eli Sa the prophet:
 and not one of them was purified
 except if Naeman the Aramaya.

And when the congregation hears these
 they all fill with wrath
 29 and they rise and eject him outside of the city
 and bring him until the top of the mountain
 upon which their city had been built
 — to cast him from the cliff:
 30 and he passes among them and goes
 31 and descends to Kephah Nahum, a city of Gelila,
 and he is doctrinating them on the Shabbath:
 32 and they are being astonished at his doctrine:
 for his word is as being authorized.

YAH SHUA ORDERS AN IMPURE DEMON

33 And in the congregation there has been a man
 having a spirit of a foul demon within:
 blasting with a resounding voice,
 34 wording, Leave!

What to you— to you,
 Yah Shua — Nazraya?
 Come you to destroy us?
 I know you who you are — the Holy of God.

35 And Yah Shua reproves him, wording,
 Shut your mouth and go from him!
 — and casts him a demon in their midst
 and goes from him when not hurting him whatever.

36 And great astonishment overtakes all humanity
 and they are wording with one another,
 wording, What indeed — this word!
 For in sultanship and in power
 he misvahs the foul spirits
 and they eject.
 37 — and the rumor about him
 goes into all the places arround.

YAH SHUA CURES THE MOTHER—IN—LAW OF SHIMUN

38 And when Yah Shua goes from the congregation
 he enters the house of Shimun:
 and the mother—in—law of Shimun
 is being oppressed by a great fever:
 and they seek of him because of her:
 39 and he stands over her and reproves the fever:
 and it leaves her:
 and straightway she rises, being in ministry to them.

40 And at the lowering of the sun
 all who have been sick
 — sick with divers sicknesses
 are brought to him:
 — and he is placing his hands upon them one by one
 and healing them:
 41 and demons also go from many
 when blasting and wording,
 You are the Meshiah the Son of God.
 — and he is reprovng them
 and not allowing them to word
 for they know he is the Meshiah.

42 And at dawn that day
 he goes — going to a desolation:
 and the congregation is seeking him
 and coming unto him and holding him
 that he not go from toward them:
 43 and he Yah Shua words to them,
 Also to other cities
 I need to evangelize the sovereigndom of God:
 for concerning this I am apostolized.
 44 — and he is preaching
 in the congregations of Gelila.

THE FIRST DISCIPLES OF YAH SHUA

5:1 And so be it,
 when the congregation congregates about him
 to hear the word of God,
 he is standing about the hand of the lake of Genesar
 2 and sees two sailers standing
 upon the place of the side of the lake:
 and the fishers having ascended from them
 are washing their nets:
 3 and one is of Shimun, being Kepha:
 and Yah Shua ascends and sits therein
 and words to him to lead a little
 from the dry to the water:
 and he is sitting and doctrinating
 from the sailer to the congregation

4 And when he hushes from his words of accent,
 he words to Shimun,
 Lead into the deep
 and cast your net and net*.

*net and net: noun and verb

5 And Shimun answers, wording to him,
 Rabbi, we labored all night,
 and took naught whatever:
 and upon your word, I cast the net.

6 And when they work this,
 they confine many great fish:
 and their net splitting,
 7 and they sign to their companions in the other sailer,
 to come and help them:
 and when they come, they fill the two sailers,
 as being near submerging.

8 And when Shimun Kepha sees
 he falls before the feet of Yah Shua, wording to him,
 I seek of you, my Lord, depart from me,
 for I am a man — a sinner.
 9 — for astonishment is overtaking him
 and all with him
 over the netting of the fish they caught:
 10 and likewise also
 Yaaqub and Yah Chanan the sons of Zabedai
 having been partakers with Shimun.

And Yah Shua words to Shimun, Awe not!
 From now on
 you are catching the sons of humanity alive.

11 And as their sailers approach the earth:
 and leave all and come after him.

YAH SHUA PURIFIES A LEPER

12 And Yah Shua, when being in one of the cities,
 a man comes — all filled with leprosy
 — he sees Yah Shua
 and falling upon his face and seeking of him,
 and wording, Lord,
 If you will, you are able to purify me.

13 And Yah Shua stretches his hand
 and approaches him, wording to him,
 I will: Purify!
 — and straightway the leprosy goes from him
 and he purifies.

14 And he misvahs him not to word to humanity:
 But go, show your soul to the priests,
 and offer for your purification
 as Mosheh misvahed for their witness.

15 And the rumor goes — abundantly about him
 and many peoples are congregating,
 hearing from him
 and healing of their sicknesses.
 6 And he is departing to the plains
 and praying.

YAH SHUA HEALS A PARALYTIC

7 And so be it,
 one day when Yah Shua is doctrinating,
 Pherisas and doctrinators of the torah are sitting
 — having come from all the villages of Gelila
 and Yah Hud and Uri Shelem:
 and the Lord, having been empowered to heal them,
 8 and a human brings a man on a pad
 — one paralytic:
 and they are seeking to enter
 and to place him before him:

19 and whereas they are not able as to enter
 because of the abundance of people
 they ascend to the roof
 and lower him with the pad from the canopy
 midst them before Yah Shua.

20 And when Yah Shua sees their trust
 he words to the paralytic,
 Man, your sins are forgiven you.

21 And the scribes and the Pherisas begin to reason,
 and wording, Who is this who words blasphemies?
 Who is able to forgive sins, except if God alone?

22 And Yah Shua, knowing their reasonings,
 answers, wording to them,
 Why reason you in your hearts?

23 Which is simpler to word,
 Your sins are forgiven you?
 or to word, Rise and walk?

24 And so that you know
 that the Son of humanity is allowed on earth
 to forgive sins —
 he words to the paralytic,
 I word to you, Rise!
 And take your pad, and go to your house!
 25 — and straightway he rises in their eyes
 and takes his pad
 and goes to his own house when glorifying God.

26 And astonishment overtakes every human
 and they are glorifying God
 and filling full with fear, wording,
 We see marvels this day.

YAH SHUA CALLS LEVI

27 And after these,
 Yah Shua goes and sees a customs agent named Levi
 sitting at the house of customs:
 and he words to him, Come after me.
 28 — and he leaves all and rises, and goes after him.

29 And Levi works for him, in his own house,
 a reception for the Rabbi:
 and there having been vast congregations
 of customs agents and of others reposing with them.

30 And the scribes and Pherisas are murmuring
 and wording to his disciples,
 Why, with customs agents and sinners,
 are you eating and drinking?

31 And Yah Shua answers, wording to them,
 The healthy seek not a healer
 but they who are evilly worked.
 32 I come not to call the just,
 but sinners to repentance.

YAH SHUA ON FASTING

33 And they are wording to him,
 Why fast the disciples of Yah Chanan steadfastly
 and pray
 — and also the Pherisas:
 and your own eat and drink?

34 And he words to them,
 The sons of the bridal garden are not able
 while the groom is with them
 to work a fast:

35 and days come,
when the groom is lifted from them
and then in those days they fast.

36 And he also words them a parable:
Humanity cuts not a patch from a new garment
and places it upon an aged garment:
lest the new is torn
and the aged shelems not the patch from the new.

37 And humanity places not
new fermented wine in aged wineskins:
and if not,
the new fermented wine rips the wineskins
and the fermented wine pours
and the wineskins destruct.

38 But new fermented wine is placed into new wineskins
and the two are guarded.

39 And humanity drinks not
the antiquated fermented wine
and straightway seeks the new:
for he words, The antiquated is pleasant.

YAH SHUA, LORD OF THE SHABBATH

6:1 And being the Shabbath
when Yah Shua is walking among the seed:
and his disciples, plucking the ears,
rubbing in their hands and eating:
2 and humans of the Pherisas are wording to them,
Why work you
what is not allowed to work on the Shabbath?

3 And Yah Shua answers, wording to them,
Recall you not this
— what David worked when he famished
— he and those with him

4 — that he entered the house of God
and took and ate the of the bread of the table
and gave to them who were with him
— that which is not allowed for eating
except for the priests only?
1 Shemu El 21:6

5 And he words to them,
The Son of humanity is also Lord of the Shabbath.

YAH SHUA RESTORES A WITHERED HAND

6 And being another Shabbath,
he is entering the congregation and is doctrinating:
and there has been there a man
being with a withered right hand:
7 and the scribes and Pherisas
being on guard for him
— if he heals upon the Shabbath
— to find an accusation to accuse him:
8 and he, knowing their reasonings,
and words to that man having the withered hand,
Rise, come midst the congregation.
— and when he comes and stands

9 Yah Shua words to them,
I ask you,
Is it allowed upon the Shabbath to work graced?
Or evil?
To enliven a soul?
Or destroy?

10 And looking at all of them,
wording to him, Straighten your hand!
— and he straightens
and his hand restores as its companion.

11 And they fill with envy:
and are wording one with one
of what to work with Yah Shua.

YAH SHUA SELECTS TWELVE APOSTLES :

12 And so be it in those days,
Yah Shua goes to a mountain to pray,
and stays there until dawn, being in prayer to God.

13 And when it dawns
he calls his disciples and he selects twelve of them
whom he names apostles:

14 Shimun, whom he names Kepha,
and Andrewas his brother,
and Yaaqub and Yah Chanan,
and Philipaus and Bar Tulmai,
15 and Mathai and Tamaa,
and Yaaqub the son of Halpai
and Shimun called the Zealot
16 and Yah Huda the son of Yaaqub
and Yah Huda the urbanite
— who becomes shelemer.

17 And Yah Shua descends with them
and stands in the plain:
and a vast congregation of disciples
and an abundant congregation of peoples
from all Yah Hud and from Uri Shelem
and from the sea shores of Sur and Saidan
18 come to hear his word
and be healed of their sicknesses:
and those who are pressured by foul spirits
become healed:

19 and all the congregation
is seeking to approach him:
for power is going from him and all are being healed.

THE BEATITUDES

20 And he lifts his eyes upon his disciples, and words,
Graced — you, the poor,
for you own the sovereigndom of God:
21 Graced — you, who now famish,
for you satiate:
Graced — you, who now weep,
for you laugh:
22 Graced — you,
when the sons of humanity hate you
and when they separate you and reproach you
and reject your name as evil
for the Son of humanity:

23 Cheer in that day and leap for joy
that your reward in the heavens is vast:
for thus were their fathers working to the prophets.

THE WOES

24 However, woe to you rich,
for you have taken your comfort:
25 woe to you satiated,
for you famish:
woe to you now laughing,
for you weep and mourn:
26 woe to you
whenever the sons of humanity
are wording well about you:
for thus were their fathers working
to the prophets of falsehood.

YAH SHUA ON LOVING ENEMIES

27 And I word — I to you who hear,
 Love your ba'al enemies:
 work well to whoever hates you:
 28 eulogize whoever curses you:
 and pray about whoever leads you with violence:
 29 and to whoever wounds you upon the cheek,
 offer him the other:
 and of whoever takes your garment,
 forbid not also your linen:
 30 to all who ask of you,
 give to him:
 and of whoever takes away your own,
 require not:
 31 and as you will that humanity work to you,
 you also work likewise to the sons of humanity.
 32 For if you love only whoever loves you
 what is your grace?
 — for sinners also love whoever befriend them:
 33 and if you work graced
 to them who better you,
 what is your grace?
 — for sinners also work thus:
 34 and if you loan to him
 from whom you hope reward,
 what is your grace?
 — for sinners also loan to sinners
 to likewise be rewarded.
 35 However love your ba'al enemies
 and better them and loan
 and cut not the hope of humanity:
 and vast reward be to you
 and you be the sons of the High:
 — for he is pleasant upon the evil
 and upon the ingrate.
 36 So be merciful
 as your Father also is merciful.

YAH SHUA ON JUDGING OTHERS

37 Judge not, lest you be judged:
 condemn not, lest you be condemned:
 release, and be released:
 38 give, and be given
 good measure and compressed and outpouring
 cast into your bosom:
 for the measure you measure is measured to you.
 39 And he is wording a parable to them,
 Why?
 Are the blind able to lead the blind?
 Fall not the two into a ditch?
 40 The disciple has no more than his Rabbi:
 for every human, being perfect, is as his Rabbi.
 41 And why see you the chip in the eye of your brother
 and see not the plank in your own eye?
 42 Or, how are you able to word to your brother,
 Brother, allow me to eject the chip from your eye,
 when behold,
 you see not the plank in your own eye?
 Hypocritizing hypocrite!
 First eject the plank from your eye
 and then you see
 to eject the chip from the eye of your brother.

YAH SHUA ON TREES AND FRUIT

43 No graced tree works evil fruit:
 also no evil tree works graced fruit:

44 for all trees are known by their fruit:
 for they gather not figs from thorns
 also pluck not grapes from a brier.

45 A graced man
 from the graced treasure of his heart
 ejects graced:
 and an evil man
 from the evil treasure of his heart
 ejects evil:
 for from the remainder of the heart.
 his lips word.

46 And why call you me, My Lord, my Lord,
 and work not what I word to you?

YAH SHUA ON FOUNDATIONS

47 All humanity that comes to me
 and hears my words and works them
 — I show you what he is like:
 48 he is like a man who builds a house
 and digs and deepens
 and places the foundation upon a rock:
 and when there be an overflow
 and the overflow is beating upon that house
 is not able to shake it
 — for the foundation having been placed upon a rock.

49 And they who hear and work not
 is like a man
 who builds a house upon earth
 with no foundation:
 and when the stream beats upon it
 straightway it falls:
 and the falling of that house has been greater.

YAH SHUA HEALS THE SERVANT OF THE CENTURION

7:1 And when he shelems all his words
 in the hearing of the people,
 Yah Shua enters Kephrah Nahum:
 2 and a servant of a centurion,
 one being evilly worked
 who, being precious concerning him,
 and near dying:
 3 and he hears about Yah Shua
 and apostolizes the elders of the Yah Hudaya to him
 seeking of him so as to come and enliven his servant:
 4 and when they come to Yah Shua
 — seeking of him carefully, and wording,
 He is worthy, for whom you work this,
 5 for he befriends our people
 and he also built a house of congregation for us.

6 And Yah Shua is going with them
 and when he is not very far from the house
 the centurion apostolizes his friends, wording to him,
 My Lord, belabor not,
 for I am not worthy that you enter under my shelter:
 7 because that I am not worthy to come to you:
 but word a word, and my lad heals.
 8 — for I also am a man working under a sultan
 and having strategists under my hand:
 and I word to this one to go — and he goes:
 and to another to come — and he comes:
 and to my servant to work this — and he works.

9 And when Yah Shua hears this he marvels at him
 and turns
 and words to the congregation coming after him,
 I word to you also,
 Not among Isra El was I able to find trust as this.

10 — and they who were apostolized
return to the house
and find the servant who was sick
when being healthy.

YAH SHUA RAISES THE SON OF A WIDOW

11 And so be it, the day after,
he goes to a city named Nain
and his disciples with him
and a vast congregation:
12 and when he approaches the portal of the city
when he sees a dead man escorted
— being the only birthed of his mother
and his mother, being a widow,
and a vast congregation of sons of the city with her:

13 And Yah Shua sees her,
and befriends over her,
and words to her, Weep not!
14 — and he goes and approaches the pad
and they who are bearing him are standing:
And he words, Lad, I word to you, Rise!
15 — and he who was dead sits, and begins to word:
and he gives him to his mother.

16 And fear overtakes all humanity:
and they are glorifying God, wording,
A Rabbi prophet stands by us!
and, God visits his people!
17 — and this word concerning him goes
in all Yah Hud
and all the surrounding places.

BAPTIZER YAH CHANAN INQUIRES OF YAH SHUA

18 And the disciples of Yah Chanan tell all these
19 and Yah Chanan calls two of his disciples
and apostolizes them to Yah Shua, and words,
Are you he who comes? Or await we another?
20 And the men come to Yah Shua, and word to him,
Yah Chanan the baptizer apostolizes us to you,
wording,
Are you he who comes? Or await we another?
21 — and within the hour he heals many
of sicknesses and of plagues and of evil spirits
and to many blind he is giving to see.

22 And Yah Shua answers, wording to them,
Go, word to Yah Chanan all that you see and hear
— the blind see
and the lame walk
and the lepers purify
and the mute hear
and the dead rise
and the poor are evangelized:
23 and graced — who offends not in me.

24 And when the disciples of Yah Chanan go,
he begins to word to the congregation
about Yah Chanan:

What went you to the desolation to see?
A cane shaken by the wind?
25 And but what went you to see?
A man clothed with tender garments?
Behold those whose clothing is glorified luxury
have houses of sovereigns.
26 But what went you out to see?
A prophet?
Yes, I word to you, and more than a prophet.

27 This is he, concerning whom it is scribed,
Behold, I apostolize my angel before your face,
to prepare your way before you.

28 I word to you,
We have no prophet of those birthed of woman
greater than Yah Chanan the Baptizer:
and the least in the sovereigndom of God
is greater than he.

29 And all the people who hear
even the customs agents justify God
by baptizing with the baptizing of Yah Chanan:
30 and the Pherisas and scribes
in their souls reject the will of God
not being baptized by him.

31 So to whom liken I humanity of this generation?
And to whom liken they?
32 They are likened to lads sitting in the market
and shouting to their comrades, and wording,
We psalm to you, and you dance not:
we mourn to you, and you weep not:

33 for Yah Chanan the Baptizer came,
not eating bread and not drinking fermented wine:
and you word, He has a demon within:

34 the Son of humanity comes eating and drinking
and you word, Behold,
a gluttonous man and drinking fermented wine
a friend of customs agents and sinners!
35 — and wisdom is justified by all her sons.

A WOMAN SINNER ANOINTS YAH SHUA

36 And one of the Pherisas comes seeking of him
to eat with him:
and he enters the house of the Pherisa and reposes:
37 and a woman — a sinner
having been in that city,
and when she knows
that he is reposing in the house of the Pherisa,
takes an alabaster of ointment
38 and stands behind him toward his feet weeping
and begins emersing his feet with tears:
and wiping with the hair of her head
and kissing his feet
and anointing the ointment.

39 And when the Pherisa who called him, sees,
and reasons within his soul, wording,
This — if he, being a prophet,
knows who and what fame she has
— for she who approaches him is a sinner.

YAH SHUA ON DEBTORS

40 And Yah Shua answers, wording to him,
Shimun, I have somewhat to word to you.

And he words to him, Word, my Rabbi.

And Yah Shua words to him,
41 Two debtors have been in debt to one lord:
the one being indebted five hundred dinari
and the other fifty dinari:
42 and they, having naught to reward,
he forgives the two.
So which of them loves him more?

43 Shimun answers, wording,
I presume him to whom he forgave more.

And Yah Shua words to him,
 You judge rightly.

44 And he turns toward that woman,
 and words to Shimun,
 See you this woman?
 I entered your house,
 you gave me no water for my feet:
 and this one emerses my feet with tears,
 and wipes with the hair of her head:
 45 you kissed me not:
 and this one — behold, from my entering
 ceases not to kiss my feet:
 46 you anointed not my head with ointment:
 and this one anoints my feet with ointment:
 47 for this I word to you,
 Her many sins are forgiven because she loves much:
 but to whom little is forgiven, loves little.

48 And he words to the woman, Your sins are forgiven.
 49 — and they begin
 — they who are reposing with him
 to word within their souls,
 Who is this who also forgives sins?

50 And Yah Shua words to the woman,
 Your trust enlivens you! Go!

8:1 And so be it, from after these,
 Yah Shua is going around the cities and villages
 preaching and evangelizing the sovereignty of God
 — and with his twelve
 2 and those women
 who had been healed of sicknesses and of evil spirits
 — Maryam called Magdelaita
 from whom seven demons ejected
 3 and Yah Chan the woman of Kuza
 the Rabbi of the House of Heraudes
 and Susan and many others
 who are ministering to him from their acquisitions.

YAH SHUA ON THE SEEDER

4 And when a vast congregation is congregating,
 and coming to him from all the cities
 he is wording in parables,
 5 A seeder goes to seed his seed
 and when he seeds
 some have fallen about the hand of the way
 and are trampled
 and the flyers eat:
 6 and others fall upon a rock
 and straightway sprout:
 and there not being any moisture, wither:
 7 and others fall among thorns
 and the thorns sprout with it, and choke it:
 8 and others fall upon graced and beautiful earth
 and sprout and work fruit — one, one hundred.

And when he is wording these, he is shouting,
 Whoever has ears to hear, hear!

9 And his disciples ask him,
 To whom is this parable?

10 And he words to them,
 To you is given to know the mysteries
 of the sovereignty of God:
 and to those remaining is worded in parables
 that when seeing, they see not,
 and when hearing, they understand not.

11 And this is the parable:
 The seed is the word of God:
 12 those about the hand of the way
 have heard the word:
 and the ba'al enemy comes
 and takes the word from their hearts
 lest they trust and live.

13 And those upon the rock,
 are those who, when they hear,
 take the word with cheer:
 and not having root, except for a time, they trust
 — and in time of testing are offended.

14 And those falling among thorns
 are those who hear the word
 and with anxieties and riches
 and pantings of the world
 choke and give not fruit.

15 And those upon the graced earth
 are those who with a heart, clear and graced,
 hear the word and hold and give fruit with patience.

YAH SHUA ON CANDLES

16 No human lights a candle and veils it in a vessel,
 or places it under a pad:
 but places it upon a menorah,
 that all who enter see the light.

17 For we have naught whatever that is covered
 that is not exposed:
 and not secreted
 that is not known and comes openly.

18 See how you hear:
 for whoever has,
 to him is given:
 and whoever has not,
 even what he presumes to have,
 is taken from him.

19 And his mother and his brothers come to him,
 and not being able to word with him
 because of the congregation,
 20 and they word to him,
 Your mother and your brothers stand outside
 and they will to see you.

21 And he answers, wording to them,
 These are my mother and my brothers
 who hear the word of God and work it.

YAH SHUA REPROVES THE WIND AND THE SEA

22 And so be it, of one day,
 Yah Shua ascends
 and sits in a sailer with his disciples:
 and he words to them,
 Cross over across the lake.

23 And when they journey, Yah Shua sleeps:
 and there becomes a gust of wind upon the lake
 and the sailer is near submerging:
 24 and they approach and wake him, wording to him,
 Rabbi! Rabbi! We destruct!

And he rises,
 and reproves the wind and the storm of the sea:
 and they rest, there being a hush:
 25 and he words to them, Where is your trust?

And when being afraid, they marvel,
and word one to one,
Who indeed is this
— who also misvahs
the winds and the storm and the sea
and they hear him?

YAH SHUA EVANGELIZES FOUL SPIRITS

26 And they journey
and come to the place of the Gedrayim
having been at the crossing toward Gelila:
27 and when he goes on the earth
he meets one man from within the city
having demons within of much time
— not being clothed in a garment,
not inhabiting a house,
except being in the house of the tombs:
28 and when he sees Yah Shua, he shouts
and falls before him:
and with a resounding voice, words,
What to me and to you,
Yah Shua, Son of God the Highest?
I seek of you, torment me not.
29 — for Yah Shua is misvahing to it
— to the foul spirit
to eject from the son of humanity:
for many times, of being captured,
and being bound,
and being guarded with fetters and with shackles,
and he, cutting his bonds,
and the demon is leading him into the desolation.

30 And Yah Shua asks him, What is your name?

And he words to him, Legion!
— because of many demons be entering within:
31 and they are seeking of him
to not misvah them to go into the abyss:
32 and there having been a herd of many swine
shepherding on the mountain:
and they are seeking of him
to allow them to enter the swine
— and he allows them:
33 and the demons eject from the man
and enter the swine:
and straightly all the herd runs to a cliff
and falls in the lake and drowns.

34 And when the herders see what became,
they flee,
and declare in the city and in the village:
35 and humanity goes to see what became:
and come to Yah Shua
and find the man from whom the demons ejected
when clothed and modest
sitting toward the feet of Yah Shua
— and they frighten:

36 and they tell them — they who had seen
how the demonized man was healed:
37 and all the congregation of the Gedrayim
are seeking of him to go from toward them:
because they are overtaken with great fear:
and Yah Shua ascends the sailer
and returns from toward them.

38 And the man from whom the demons ejected
is seeking of him of being toward him:
and Yah Shua releases him, wording to him,

39 Return to your house
and tell what God worked to you.
— and he goes preaching in all the city
what Yah Shua worked to him.

40 And when Yah Shua returns,
the vast congregation takes him:
for they all are looking for him.

THE DYING DAUGHTER OF YAH ARAS

41 And one man named Yah Aras comes:
a hierarch of the congregation,
and he falls before the feet of Yah Shua
and seeks of him to enter his house:
42 for he has a daughter
— having been an only birthed
as a daughter of twelve years
and being near dying:
and when he is going,
the vast congregation is thronging him.

A WOMAN TOUCHES YAH SHUA

43 And one woman, fluxing blood for twelve years
whose acquisitions were all spent among healers
and was not able to be healed by humanity:
44 and she approaches from behind
and approaches the edge of his garment
and straightway her flux of blood stands.

45 And Yah Shua words, Who approached me?

When all deny,
Shimun Kepha and those with him word, Rabbi,
the congregation is pressuring you and thronging you
— and word you, Who approached me?

46 And Yah Shua words, A human approached me:
for I know that power has gone from me.

47 And the woman, when she sees that she erred not,
comes when trembling and falls, worshiping him:
and she words to him in the eyes of all the people
because of whose cause she approached him
and how she is straightway healed.

48 And Yah Shua words to her,
Enhearten, my daughter!
Your trust enlivens you! Go in shalom!

THE DAUGHTER OF YAH ARAS DIES

49 And while he is wording,
a human comes from the house
of the Rabbi of the Congregation,
wording to him, Your daughter died:
belabor not the Doctor.

50 And Yah Shua hears,
and words to the father of the lass, Awe not!
Only trust, and she enlivens!

51 And Yah Shua comes into the house,
and allows no human to enter with him
except Shimun and Yaaqub and Yah Chanan
and the father of the lass and her mother:
52 and all are weeping and lamenting over her:
and he words, Weep not!
For she has not died, but she sleeps!
53 — and they are laughing over him,
knowing she died.

YAH SHUA RAISES THE DAUGHTER OF YAH ARAS

54 And he ejects all humanity outside
and holds her by the hand
and calls her, wording, Lass, rise*!
*telita qam
55 — and her spirit returns and straightway she rises
and he misvahs to give her to eat:
56 and her father astonishes
and he heeds them not to word to humanity
of what became.

YAH SHUA APOSTOLIZES THE TWELVE

9:1 And Yah Shua calls his twelve
and gives them power
and sultanship over all demons
and to heal sickness:
2 and he apostolizes them
to preach the sovereigndom of God
and to heal the sick:
3 and he words to them,
Take naught whatever on the way
— not scepter
and not wallet
and not bread
and not silver:
and be not having two linens:
4 and whatever house you enter
be there and from there go:
5 and whoever takes you not,
when you go from that city
shake off even the dust from your feet
— a witness concerning them.
6 — and the apostles go
—to the surrounding the villages and cities
evangelizing and healing in every place.
7 And Heraudes the tetrarch hears
of all that becomes, being through his hand
and he is marveling:
because of humanity wording
that Yah Chanan is risen from the house of the dead:
8 and others, of Eli Yah being seen:
and others, that a prophet of the first prophets is risen.
9 And Heraudes the hierarch words,
Yah Chanan I cut:
and who is this — this about whom I hear such?
— and he wills to be seeing him.

YAH SHUA FEEDS FIVE THOUSAND

10 And when the apostles return
they declare to Yah Shua all that they worked:
and he leads them alone
to a place in the desolation of Beth Sayada:
11 and when the congregation knows
they go after him:
and he is taking them and wording with them
about the sovereigndom of God
— and those needing healing, he healed.
12 And when the day begins to lean,
his disciples approach and are wording to him,
Release the congregation
to go to the villages and the surrounding hamlets
and lodge and find nourishment therein:
because we have been in a desolation.
13 Yah Shua words to them, You give them to eat.

And they word,
We have not more than five breads and two fish
— unless if we go
and merchandise nourishment for all these people:
14 — for they be — being as five thousand men.

And Yah Shua words to his disciples,
Repose them in companies
of fifty humans in a company:
15 — and likewise they work and repose them all.

16 And Yah Shua takes those five breads
and the two fish
and looks into the heavens
and eulogizes and crumbles
and gives to the disciples
to place by the congregation:
17 and they eat and all satiate:
and of the crumbs that abound they take twelve baskets.

THE PROFESSION OF KEPHA OF YAH SHUA

18 And when he is praying alone,
and his disciples with him,
he asks, wording,
Whom word the congregation concerning me
that I have been?

19 They answer, and are wording to him,
Yah Chanan the baptizer:
and others, Eli Yah:
and others, One of the first prophets, risen.

20 He words to them,
You — and whom word you that I have been?

Shimun answers, wording,
The Meshiah of God.

21 And he reproves them there
and he heeds them to not word this to humanity:
22 and he words to them,
The Son of humanity prepares to suffer much
and be rejected
by the elders and rabbi priests and scribes:
and they slaughter him
and the third day he rises.

23 And he words be before all humanity,
Whoever wills to come after me,
have him deny his soul
and take his stake every day and come after me.
24 For whoever wills to enliven his soul,
destroys it:
and whoever destroys his soul, because of me,
this one elivens it.

25 For what is a son of humanity benefited
who gains all the world
and destroys his soul — or lacks it?

26 And whoever shames of me and my words,
of him the Son of humanity shames
when he comes in the glory of his Father
with his holy angels.

27 I word truth to you,
we have humanity standing here
who taste not death
until they see the sovereigndom of God.

THE TRANSFORMATION OF YAH SHUA

28 And so be it,
 as day eight after these words,
 he leads Shimun and Yaaqub and Yah Chanan
 and ascends a mountain to pray:
 29 and when he prays
 the sight of his face transforms
 and his garment is whitening and lightning:
see Mathai 17:2; Markos 9:2
 30 and behold, two men are wording with him
 — having been Mosheh and Eli Yah
 31 who are seen glorified:
 and are wording concerning his exodus
 he is preparing to shelem in Uri Shelem:
 32 and they are being burdened with slumber
 — Shimun and those with him
 and barely awake,
 and they see the glory of him
 and those two humans standing toward him.
 33 And when they begin to separate from him
 Shimun words to Yah Shua,
 Rabbi, it is well for us being here
 and to work three tabernacles
 — one for you
 and one for Mosheh
 and one for Eli Yah
 — not knowing what he is wording.

34 And when he words these
 a cloud becomes and overshadows over them:
 and they frighten when they see
 that Mosheh and Eli Yah enter the cloud:
 35 and a voice becomes from the cloud, wording,
 This is my Son — the beloved! Hear him!

36 And when the voice becomes,
 Yah Shua is found alone:
 and they hush and word not to humanity in those days
 of whatever they had seen.

YAH SHUA REPROVES A FOUL SPIRIT

37 And so be it, the day after,
 when they descend from the mountain
 a vast congregation meets him there:
 38 and one man of that congregation shouts,
 wording, Doctor, I seek of you,
 reconcile my son — my only birthed:
 39 and a spirit seizes upon him
 and of suddenly, he shouts
 and gnashes his teeth and froths
 and barely departs from him when crushing him:
 40 and I sought of your disciples to eject him:
 and they are not able.

41 And Yah Shua answers, wording,
 Oh generation not trusting and perverted
 until when be I unto you, and endure you?
 Offer your son here.

42 And when he approaches
 the demon casts him and convulses him:
 and Yah Shua reproves that foul spirit
 and heals the lad
 and gives him to his father.
 43 — and they all marvel
 at the rabbi priesthood of God.

And when all humanity is marveling
 about all that Yah Shua works,
 he words to his disciples,

44 Place these words in your ears:
 for the Son of humanity
 is prepared to be shelemed
 into the hands of the sons of humanity.
 45 — and they know not this word
 because it is being concealed from them,
 so that they know not:
 and they awe to ask him about this word.

ON BEING GREAT

46 And the reasoning enters within,
 who indeed is greater within:

47 And Yah Shua,
 knowing the reasoning of their heart,
 takes a lad and stands him toward him,
 48 and words to them,
 Whoever takes a lad as this in my name
 he takes me:
 and whoever takes me
 takes him who apostolized me:
 for whoever is least of all
 these become great.

49 And Yah Chanan answers, wording, Our Rabbi,
 we saw a human ejecting demons in your name:
 and we forbad him
 concerning his not coming after with us.

50 And Yah Shua words to him,
 Forbid him not:
 for whoever be not against us be for us.

SHAMRAYA RECEIVE NOT YAH SHUA

51 And so be it
 when the days of his ascension fulfill
 he prepares his face to go to Uri Shelem:
 52 and he apostolizes angels in front of his face
 and they go and enter a village of the Shamraya
 so as to prepare for him:
 53 and they take him not,
 because his face is set as going to Uri Shelem.

54 And when his disciples Yaaqub and Yah Chanan see,
 they word, Our Lord,
 will you that we word
 to descend fire from the heavens and consume them
 — as also Eli Yah worked?

55 And he turns and reproves them there, and words,
 You know not of what spirit you are:
 56 for the Son of humanity
 comes not to destroy the souls of the sons of humanity
 but to enliven.
 — and they go to another village.

PRIORITIES

57 And when they are going on the way
 a human words to him,
 I come after you where ever you go, my Lord.

58 And Yah Shua words to him,
 Foxes have caverns
 and flyers of the heavens shelters:
 and the Son of humanity
 has no where to repose his head.

59 And he words to another, Come after me.

And he words, My Lord,
 allow me first to go and entomb my father.

60 Yah Shua words to him,
Allow the dead to entomb their dead:
and go and evangelize the sovereigndom of God.

61 And another words,
I come after you, my Lord,
and allow me first
to go shelem the sons of my house
— and I come.

62 And Yah Shua words to him,
No human,
placing his hand upon the sword of the plough,
and looking behind,
is of use to the sovereigndom of God.

**YAH SHUA APOSTOLIZES THE SEVENTY
THE FIRST EVANGELISTIC ADVANCE TEAM**

10:1 After these
Yah Shua appoints, of his disciples, another seventy,
and apostolizes them two by two in front of his face
to every place and city he is preparing to go:

2 and he words to them,
The harvest is vast and the workers few:
so seek of the Lord of the harvest
to eject workers into his harvest.

3 Go! Behold,
I apostolize you — I as lambs among wolves:
carry no pouch and no wallet and no sandals
and ask not shalom of humanity on the way:

5 and whatever house you enter,
first word, Shalom to this house!
— and if the son of shalom is there
rest your shalom upon him:

7 and if not, return it upon yourself:
and be in the house
when you are eating and drinking of their own:
for the worker is worthy of his reward
— not moving from house to house.

8 And whatever city you enter, and they take you,
eat whatever is placed by you:
9 and heal those who are sick therein,
and word to them,
The sovereigndom of God approaches upon you.

10 And whatever city you enter
and they take you not,
go to the market, and word,
11 Even the dust of your city following our feet
we shake off to you:
however know this,
the sovereigndom of God approaches upon you:

12 I word to you,
that in that day it becomes more restful for Sedom
than for that city.

13 Woe to you, Kaurazin!
Woe to you, Beth Sayada!
That if the power had been in Sur and Saidan
— that be in you,
and most certainly
they had repented in saq and ashes.

14 However, for Sur and Saidan
it be more restful at the judgment
than for you.

15 And you, Kephah Nahum,
exalted until the heavens,
you descend until sheol.

Yesha Yah 14:12—15

16 He whoever hears you, hears me:
and whoever rejects you, rejects me:
and whoever rejects me
rejects him who apostolized me.

THE SEVENTY REPORT TO YAH SHUA

17 And they return
— the seventy whom he apostolized
with great cheer, wording to him,
Our Lord,
even the demons work to us by your name.

18 And he words to them,
I am seeing Satan falling as lightning from the heavens.
Yah Chanan 12:31; 32, Manifestation 12:9

19 Behold, I give you sultanship
for trampling upon serpents and scorpions:
and all the power of the ba'al enemy:
and naught whatever hurts you.

20 However cheer not in this,
that the demons work to you:
but cheer that your names are scribed in the heavens.

21 In that hour
Yah Shua rejoices in the Spirit of Holiness,
and words, I thank you, my Father,
Lord of the heavens and earth,
that you conceal these
from the wise and understanding,
and manifest them to the barely birthed:
yes, my Father:
and thus it becomes your will before you.

22 And he turns to his disciples,
and words to them,
All are shelemed to me by my Father:
and humanity knows not who the Son is,
except if the Father:
and who the Father is,
except if the Son:
and to him — if the Son wills to manifest him.

23 And he turns to his disciples alone, and words,
Graced — the eyes that see what you see:
24 for I word to you,
that many prophets and sovereigns
willed to see what you see, and saw not:
and to hear what you hear, and heard not.

YAH SHUA ON TRUE NEIGHBORSHIP

25 And behold, one scribe rises to tests him,
wording,
Doctor, what work I to inherit eternal life?

26 Yah Shua words to him,
How is it scribed in the torah? How recall you?

27 And he answers, wording,
Befriend Yah Veh your God
from all your heart
and from all your soul
and from all your power
and from all your mind
— and your neighbor as your soul.

LUQA 10, 11

28 And Yah Shua words to him,
You word rightly:
work these and you live.

29 And he, when he wills to justify his soul,
words to him, And who is my neighbor?

30 And Yah Shua words to him,
One man is descending from Uri Shelem to Irihu
and falls upon robbers
who strip him and wound him
when leaving him with little soul remaining in him
and they go.

31 And it happens,
one priest is descending by that way
— and he sees him and passes over:
32 and thus also a Levaya comes
and arrives at that place
— and sees and passes over:
33 and a human — a Shamraya, when journeying,
comes where he has been
and sees him and befriends upon him
34 and approaches him and bandages his wounds
pouring in fermented wine and ointment upon him
and places him upon his burrito
and brings him to an inn and cares over him:
35 and at the dawn of day he goes,
gives two dinari to the innkeeper
and words to him,
Care for of my own: and if whatever more, you spend
when I return, I give to you.

36 So who of these three, see you,
be neighbor
to him who fell at the hand of robbers?

37 And he words, He who befriended upon him.

Yah Shua words to him,
Go, you also, and thus be working.

YAH SHUA ON MINISTRY VS WORSHIP

38 And so be it, when they journey in the way,
he enters a village
and one woman named Martha
takes him into her house:
39 and she has been having a sister named Maryam
who comes sitting toward the feet of our Lord
and hearing his word:
40 and Martha, occupying in much ministry,
and comes, wording to him,
My Lord, care you not
that my sister leaves me alone to minister?
Word to her to help me.

41 And Yah Shua answers, wording to her,
Martha, Martha,
you care and agitate about much:
42 and there is but one to seek:
and Maryam selects that graced portion
— not to be taken from her.

THE PATTERN FOR PRAYER OF YAH SHUA

11:1 And so be it, when he is praying in one place,
when he shelems, one of his disciples word to him,
Our Lord, doctriate us to pray
as also Yah Chanan doctriates his disciples.

2 And Yah Shua words to them,
when you pray, be wording thus,
Our Father in the heavens,
Hallowed be your name
your sovereigndom come:
so be your will
— as in the heavens, also on earth.
3 Give us bread — our every day necessity
4 and forgive us our sins
for we also forgive all who are indebted to us:
and that we enter not into testing
but rescue us from evil.

YAH SHUA ON PERSISTENCE

5 And he words to them,
Who of you, having a friend,
and goes to him at half night and words to him,
Friend, I ask for three loaves
6 because a friend comes to me from on the way
and I have naught whatever to place to him.
7 And his friend answers from within, wording,
Hurt me not
— behold, the portal holds shut
and my sons are with me on the pad:
I am not able to rise and give to you.

8 I word to you,
that if, because of friendship,
he gives not to him,
because of his urgency
he rises and gives him how much he seeks.

9 I also word — I to you, Ask, and it is given to you:
seek, and you find:
knock, and it opens to you.
10 For all who ask, take:
and seek, find:
and knock, it opens to him.

11 For what father of you, if a son asks bread,
Why?
Extends he a stone to him?
And if he asks for a fish,
Why?
Instead of a fish, extends he a serpent to him?
12 And if he asks a daughter
Why?
Extends he a scorpion to her?

13 And if you, having evil,
you know how to give graced gifts to your sons
how much especially
your Father of the heavens
gives the Spirit of Holiness to whoever asks him?

YAH SHUA EJECTS A DEMON

14 And he casts a demon having been mute:
and so be it, when the demon ejects,
the mute words
and the congregation marvels.

YAH SHUA ACCUSED OF BLASPHEMY

15 And humans of them word,
By Ba'al Zebub the hierarch of demons
he ejects demons

16 And others, when testing him,
are asking a sign from the heavens being of him.

LUQA 11

17 And Yah Shua, knowing their reasonings,
words to them,
Every sovereignty divided upon its own soul
desolates:
and a house divided upon itself falls.
18 And if Satan divides upon his own soul,
how stands his sovereignty?
— because you word
that by Ba'al Zebub I eject demons:
19 And if I by Ba'al Zebub — I eject demons,
by whom are your sons ejecting?
— because of this they are being your judges:
20 and if I, by the finger of God I eject demons,
then the sovereignty of God approaches upon you.

21 When the prevailer arms
and guards his dwelling,
his acquisitions are in peace:
22 and if he comes who prevails over him
and triumphs over him
he takes all his armor
upon which he had been confiding
and divides his plunder.

23 Whoever not being with me is against me:
and whoever congregates not with me
in dispersing, disperses.

24 When the foul spirit
ejects from a son of humanity
he goes around places not having water therein
seeking rest for himself:
and when he finds none, he words,
I return to my house whence I went:
25 and if he comes,
finding it swept and adorned,
26 then he goes
and leads seven other spirits more evil than him:
and they enter and inhabit there:
— and so be it,
the finality of that son of humanity
becomes more evil than at first.

27 And when wording these
one woman of the congregation lifts her voice
and words to him,
Graced — the womb that bore you
and the breasts that nippedled you.

28 He words to her,
Graced — who hear the word of God
and guard it.

THE SIGN OF YAUNAN

29 And when the congregation is congregating,
he begins to word,
This evil generation seeks a sign
and no sign is given to it
except the sign of Yaunan the prophet:
30 for as Yaunan became a sign to the Ninwaya
thus also the Son of humanity to this generation.

31 A sovereignty of the south
rises in the judgment with humanity of this generation
to condemn it:
for she came from the crossings of the earth
to hear the wisdom of Sheleimun:
and behold, more than Sheleimun is here.

32 The men of Ninwaya
rise in the judgment with this generation
to condemn it:
for they repented at the preaching of Yaunan:
and behold, more than Yaunan is here.

YAH SHUA ON CANDLES AND MENORAHS

33 Humanity lights not a candle
and places it covertly
or under a measure
— but upon by a menorah
that whoever enters sees the light.

34 The candle of the body has the eye:
so whenever your eye is simple
all your body is also being light:
and if being evil
your body is also being dark.
35 So heed
lest the light within you be dark.

36 And if all your body is light
having no dark part within
— all is being enlightened
as the beam of a candle enlightening you.

YAH SHUA ON THE SIX WOES

37 And when he words,
one Pherisa seeks of him to dine unto him
and he enters and reposes:
38 and when the Pherisa sees him
he marvels that he not first baptizes
from before dinner.

39 And Yah Shua words to him,
Now you Pherisas
purify the cup and the platter outside
but your inside is filled with extortion and evil.

40 Lacking of mind!
Be not he who worked the outside
also he who worked the inside?
41 However, of whatever you have, give justnesses
and behold, all becomes pure to you.

42 But woe to you, Pherisas!
For you tithe mint and rue and all greens
and you pass over judgment
and over the love of God:
and these need being worked
and those not forsaken.

43 Woe to you, Pherisas!
for you love the hierarch cathedras
in the congregations
and shaloms in the markets:

44 Woe to you, scribes and Pherisas!
Hypocritizing hypocrites!
for you are as tombs — not well known,
and humanity is walking over, not knowing.

45 And one of the scribes answers,
wording to him, Doctor,
When wording this, you also despise us.

46 And he words, Also to you scribes, Woe!
For you bear the sons of humanity
with heavy burdens:
and you, with one of your fingers,
approach not the burden.

LUQA 11, 12

47 Woe to you!
For you build the tombs of the prophets
whom your fathers slaughtered:
48 so you witness that you will
the works of your fathers
— for they slaughtered them,
and you build their tombs.

49 Because of this also the wisdom of God words,
Behold, I apostolize them prophets and apostles,
and of them, they persecute and slaughter:
50 to avenge the blood of all the prophets
poured from the creating of the world
of this generation
51 — from the blood of Habel
until the blood of Zekar Yah
— whom they slaughtered
between the nave and the sacrifice altar:
yes, I word to you,
It is avenged of this generation.

52 Woe to you, scribes!
For you have taken the keys of knowledge:
and you enter not:
and those entering, you forbid.

53 And when he is wording these to them
the scribes and the Pherisas begin
to vilify and anger and hinder his words
54 — and deceiving him much
when seeking to take somewhat from his mouth
to enable a devouring accusation.

REGARDING HYPOCRISY

12:1 And when
a vast congregation of myriads congregates
so as to trample one with one:
Yah Shua begins to word to his disciples,
First,
heed your souls of the leaven
the Pherisas have regarding hypocrisy.
2 And have naught whatever concealed
lest it be exposed:
and secrete not
lest it be known.
3 For all you word in darkness
is heard in the light:
and whatever you mutter in the ear in the closet
is preached upon the roofs.

4 And I word to you my friends,
Awe not of them who slaughter the body,
and from afterwards have no more whatever to work:
5 and I show you of whom to awe:
awe him, who from after he slaughters,
has sultanship to cast into Gihana*
yes, I word to you, awe of him.
*the Valley of Burning

6 Are not five sparrows
merchandised for two assarion?
— and not one of them is forgotten in front of God.
7 And also your own hair — the hair of your head
— all are numbered.
So awe not:
you excel a congregation of sparrows.

8 And I word to you,
all who profess me
in front of the sons of humanity,
the Son of humanity also professes
in front of the angels of God:
9 and whoever denies me in front of humanity,
is denied in front of the angels of God.

10 And all who word a word
concerning the Son of humanity,
it is forgiven to them:
and whoever blasphemes
concerning the Spirit of Holiness,
it is not forgiven to them.

11 And whenever they offer you to the congregations
and in front of hierarchies and sultanships,
care not as to how to defend your spirit
or what you word:
12 for the Spirit of Holiness doctrinates you
in that same hour
whatever you need to word.

YAH SHUA ON AVARICE

13 And a human of the congregation words to him,
Doctor, word to my brother
to divide the inheritance with me.

14 And he words to him, man,
who raises me a judge or a divider over you?

15 And he words to his disciples,
Heed, and guard from all greed:
because it be not in the abundance of his holdings.
to have life.

16 And he words a parable to them, wording,
One rich man brings a vast ingathering to his earth
17 and he is reasoning in his soul,
wording, What work I?
— I have no where to gather my ingathering.

18 And he words, I work this:
I raze my houses of storage and build and greaten
and there gather all my crop and my graced
19 and I word to my soul,
Soul, you have vast graced goods placed for many years:
Rest! Eat! Drink! Rejoice!

20 And God words to him, O you, Losing your mind!
This night your soul is required of you!
To whom be those that you prepared?

21 Thus is he who places his treasures,
and is not rich toward God.

YAH SHUA ON ANXIETY FOR THE SOUL

22 And he words to his disciples,
Because of this I word to you,
Care not for your soul — what you eat:
and not for your body — what you clothe:
23 for the soul is more than nourishment
and the body than clothing.

24 Consider the ravens
that they seed not or harvest
and have no closet or house of storage
— and God nourishes them.
So how much more you than the flyers?

25 And who of you, when caring,
is able to add one cubit upon his stature?
26 And also if you are not capable of the least,
why care concerning the rest?

27 Consider the lilies how they greden
that they labor not and spin not:
I word to you
that not even Sheleimun in all his glory
covered as one of these.

28 And if the herbage
— having this day in the field
and tomorrow falls into the oven
God thus clothes,
how much more you, of little trust?

29 And you, seek not what to eat or what to drink
and wander not in mind by these:
30 for the peoples of the world also seek all these
and your Father knows you seek these:
31 however seek the sovereigndom of God:
and all these add to you.

32 Awe not, little flock,
for your Father wills to give you the sovereigndom.
33 Merchandise your acquisitions and give justnesses:
work pouches for yourself that antique not
and treasures in the heavens that fail not
where thieves approach not and moths corrupt not:
34 for where ever you have your treasure
there also be your heart.

YAH SHUA ON PREPAREDNESS

35 Be binding your loins and enlighten your candles
36 and be like a human awaiting his Lord
as when he returns from a house of banquet
that whenever he comes and knocks
they straightway open to him.
37 Graced — those servants
who, when Lord comes, finds them when watching:

Amen! I word to you,
that he binds his loins and reposes them
and passes over and ministers to them:

38 and if in guard two
or in guard three
— whenever he comes and find them thus,
Graced — those servants.

39 And know this,
that if the lord of the house had been knowing
on whose guard the thief comes,
he had been watching
and not allowing his house to be broken through.
40 So you also, be preparing:
in that hour when you presume not.
the Son of humanity comes.

41 And Shimun Kepha words to him, Our Lord,
word you this parable to us
— or also to all humanity?

42 And Yah Shua words,
Who indeed is that Rabbi of the House
— trustworthy and wise
whom his lord stands over his ministry
to give him his division in time?

43 Graced — that servant
who, when his Lord comes, finds working thus.

44 Truly I word to you
that he stands him over all his acquisitions.

45 And if that servant words in his heart,
My lord tarries in coming
— and he begins to strike the servants and maids
and begins to eat and to drink and to intoxicate,
46 the lord of that servant comes
in a day he presumes not
and in an hour he knows not
and divides his portion
and places it with those who trust not.

47 And a servant,
who knows the will of his lord,
and prepares not as he wills
is stricken much:

48 and whoever knows not
— whose works are worthy of wounds
is stricken with least wounds:
for all — to whom much is given
of him much is required:
and to whom much is entrusted
is especially required of his hand.

YAH SHUA ON UNITY VS DIVISION

49 I come to cast fire upon the earth:
and if I will, enough of love*.

*see interlinear for alternate readings

50 And I have a baptising to baptize
and I am much oppressed until it fulfills!

51 Presume you that I come to place peace on earth?
I word to you, no — but division:

52 for from now on
five being in one house — divided
— three concerning two and two concerning three:
53 — the father dividing concerning the son
and the son concerning the father:
the mother concerning the daughter
and the daughter concerning the mother:
the mother—in—law concerning her bride,
and the bride concerning her mother—in—law.

YAH SHUA ON PROOFING THE SEASON

54 And he words to the congregation,
whenever you see a cloud rise from the lowering
straightway you word, Rain comes!
— and thus be it.

55 And whenever the southerly puffs,
you word, A scorch becomes!
— and so be it.

56 Hypocizing hypocrites!
The face of the heavens and of the earth
you know to discern:
but how is it you discern not this time?

57 And why, from your souls,
judge you not the truth?

58 For whenever you go with your ba'al of judgment
while you are on the way to the arch
give merchandise and depart from him:
lest he lead you to the judge
and the judge shelems you to the bailif
and the bailif casts you into the guardhouse.

59 I word to you
that you go not from there
until you give the final quarter.

YAH SHUA ON REPENTANCE 16

13:1 And at that time humans come,
wording to him about the Gelilaya
whose blood Philataus mingled with their sacrifices.

2 And Yah Shua words, wording to them,
Presume you that these Gelilaya
became sinners more than all the Gelilaya
being thus?

3 No!
And I word to you also,
unless you all repent, thus you destruct.

4 Or those eighteen
upon whom the tower in Siluha fell
and slaughtered them,
presume you that they be sinners
more than all the sons of humanity
inhabiting Uri Shelem?

5 No!
And I word to you,
unless you all repent, you likewise destruct.

YAH SHUA ON THE FIG TREE

6 And he words this parable:
A human had been having a fig tree
planted in his vineyard
and he comes seeking fruit thereon:
and finding none,
7 and he words to the laborer, Behold,
three years I come seeking fruit upon this fig tree
and not finding, cut!
Why idle the earth?

8 And the laborer words to him,
My Lord, allow also this year
while I work it and manure it:
9 and if it works fruit —
and but next, cut.

YAH SHUA HEALS ON THE SHABBATH

10 And when Yah Shua is doctrinating
on the Shabbath in one of the congregations
11 there has been a woman
who had been having a spirit of sickness eighteen years,
and being bent,
and being unable to straighten perfectly:
12 and Yah Shua sees her
and calls her and words to her,
Woman, you are released from your sickness.
13 — and he places his hand upon her:
and straightway she straightens and glorifies God.

14 And the Rabbi of the Congregation answers
when angering
about Yah Shua healing upon the Shabbath,
he words to the congregation,
There are six days wherein men need to work:
come and be healed therein
and not on the day of the Shabbath.

15 And Yah Shua answers, wording to him,
Hypocritizing hypocrite!
Who, one by one of you, upon the Shabbath,
releases not his ox or his burro from the stable
and goes and waters?

16 And this daughter of Abraham
whom the devouring accuser bound
behold, these eighteen years,
need she not be released from this bondage
on the day of the Shabbath?
17 — and when wording these
all are shaming — who stand against him
and all the peoples are cheering
for they astonish at all
having been — been through his hand.

**YAH SHUA ON THE SOVEREIGNDOM OF GOD
THE MUSTARD KERNEL**

18 And Yah Shua is wording,
Why liken the sovereigndom of God
— and why liken I it?
19 It is like a grain of mustard seed
that a man takes and places in his garden
— and it greatens and becomes a great tree:
and the flyers of the heavens nest in the branches.

THE LEAVEN

20 Again Yah Shua words,
Why liken I the sovereigndom of God?
21 It is like leaven
that a woman takes and hides in three measures of flour
until all leavens.

22 And journeying through the villages and cities
when doctrinating,
and going to Uri Shelem.

THE NARROW PORTAL

23 And a human asks him
if there be few who live.
24 And Yah Shua words to them,
Strive to enter the oppressed portal:
for I word to you, many seek to enter,
and are not able:
25 from the hour the lord of the house rises
and holds the portal
and you, standing outside,
and begin knocking at the portal, wording,
Our Lord, our Lord, open to us!
— and he answers you, wording,
I word to you, I know not whence you are:
26 —and then you begin wording,
In front of you we ate and drank
and in our market you doctrinated.

27 And he words to you,
I know not whence you are
— depart from me, all you false worshipers.
28 There becomes weeping and gnashing of teeth
whenever you see
Abraham and Yischaq and Yaaqub
and all the prophets
in the sovereigndom of God
— and you being ejected outside
29 — and they come
from the rising and from the lowering
and from the south and from the north
and repose in the sovereigndom of God:
30 — and behold,
those having been final being first,
and those having been first being final.

THE RESPONSE OF YAH SHUA TO HERAUDES

1 Within that day,
humans of the Pherisas approach,
and are wording to him,
You go hence!
— because Heraudes wills to slaughter you.

2 And Yah Shua words to them,
You go and word to that fox, this:
Behold, I eject demons,
and I work healings this day and tomorrow:
and on day three I am completed:
3 however I need this day and tomorrow to visit*
and another day to go
— because it is not possible
that a prophet destruct outside of Uri Shelem.
*visit: a term of judgment

THE CONCERN OF YAH SHUA OVER URI SHELEM

4 O, Uri Shelem, Uri Shelem,
who slaughters the prophets,
and stones them who are apostolized to you:
how many times I willed to congregate your sons
as a hen congregates her youngling under her wings:
and you will not!
5 Behold, your house is forsaken to you desolate!
for I word to you,
You see me not until you word,
Eulogized — he who comes in the name of Yah Veh.

YAH SHUA HEALS ON THE SHABBATH

4:1 And so be it,
when he enters the house
of one of the hierarch Pherisas
to eat bread on the day of the Shabbath,
and they have been guarding him:
and behold,
one man congregating — being with water*
having been in front of him:
*being with water: edema, as in full of fluid
and Yah Shua answers
wording to the torahists and Pherisas
if it is allowed to heal on the Shabbath:
— and they hush
— and he holds him
and heals him
and releases him
— and he words to them,
Who of you
having a son or a bull fall into a well
on the day of the Shabbath
and not straightway bail and ascend him?
— and they are not able
to give him word concerning these.

YAH SHUA ON POSITION

And he is wording a parable
to those whom he invited there
— seeing concerning those who are selecting
the places of the seats of the hierarchs:
When you are invited by humanity
to a house of banquet
go not reposing in the seat of the hierarch
lest there be, invited there,
a human more precious than you:
and he who called you
comes to you and words to you,
Give place to this one:
and you shame when you stand to take the final place.

10 But whenever you are invited
go and repose in the final place:
so that whenever he who called you comes
he words to you, Friend, exalt above and repose!
— and you are being glorified
in front of all reposing with you:
11 because all who exalt their soul, humble:
and all who humble their soul, exalt.

12 And he also words to him who called him,
Whenever you work a dinner or a supper
be not calling your friends
— even your brothers or your kin
— not your rich neighbors
— lest they also call you
and this reward be yours:
13 but whenever you work a reception,
call the poor, the afflicted, the lame, the blind
and be graced:
14 for they have naught to reward you:
for you are being rewarded
at the resurrection of the just.

YAH SHUA ON THE GREAT SUPPER

15 And when one of those reposing with him
hears these,
he words to him,
Graced — whoever eats bread
in the sovereignty of God.

16 Yah Shua words to him,
One man worked a great supper and called many:
17 and apostolized his servant at the season of supper
to word to those who were called,
Behold, all is prepared for you. Come!
18 — and they all, one by one, begin to salute*:
*salute: a gesture of honor on meeting

The first words to him,
I merchandised a field
and I am oppressed to go and see it:
I seek of you, allow me to salute.

19 Another words,
I merchandised five yoke of bulls
and I go to examine them:
I seek of you, allow me to salute.

20 And another words,
I have taken a woman
and because of this I am not able to come.

21 And that servant comes,
and words these to his lord:
then, angering,
the lord of the house words to his servant,
Go quickly into the markets and streets of the city
and bring here the poor and the afflicted
and the lame and the blind!

22 And the servant words,
Lord, so be it as you misvah,
and again we have place.

23 And the lord words to the servant,
Go into the ways and among the hedges
and urge them to enter to fill my house.

24 For I word to you,
that not one of those humans, having been called,
tastes of my supper.

YAH SHUA ON DISCIPLESHIP

25 And when a vast congregation is going with him
 he turns and words to them,
 26 Whoever comes to me,
 and hates not his father and mother
 and brothers and sisters
 and woman and sons
 and even his own soul
 is not able to be my disciple:
 27 and whoever bears not his stake
 and comes after me
 is not able to be my disciple.

THE TOWER

28 For who of you, who wills to build a tower,
 and not first establishes and reckons the expense,
 if he has enough to shelem it?
 29 Lest when he places the foundation
 is not able to shelem:
 all who see are mocking within,
 30 and wording that this man began to build,
 and is not able to shelem.

TREATY OF SHALOM

31 Or what sovereign
 going to strive in battle with a comrade sovereign
 and not first think
 if he is able with ten thousand
 to meet him
 who comes upon him with twenty thousand?
 32 And if not, while the other, from afar,
 he apostolizes an ambassador
 and seeks concerning shalom.

33 Thus, every human of you,
 not forsaking all his acquisitions
 is not able to be my disciple.

YAH SHUA ON STALE SALT

34 Salt is beautiful:
 and if the salt stales, why salt?
 35 It is not for the earth,
 and goes not for manure
 but to cast outside.
 Whoever has ears to hear, hear.

YAH SHUA ON THE LOST SHEEP

15:1 And approaching toward him
 are customs agents and sinners to hear him
 2 and the scribes and Pherisas murmur, wording,
 This one takes sinners and eats with them.
 3 And Yah Shua words this parable to them,
 4 What man of you, having one hundred sheep,
 and if he loses one of them,
 leaves he not the ninety and nine in the plain
 and goes seeking the lost until he finds it?
 5 And when he finds it,
 he cheers and carries it upon his shoulders
 6 and comes to his house
 and calls his friends and neighbors,
 wording to them, Cheer with me
 that I found my sheep — being lost.
 7 I word to you,
 thus there is cheering in the heavens
 over one sinner repenting
 than over ninety and nine being just
 not seeking repentance.

YAH SHUA ON THE LOST DRACHMA DRACHMA!

8 Or what woman,
 having ten double drachma drachma,
 and loses one of them,
 does not light a candle and sweep the house
 and seek carefully until she finds it?
 9 And when she finds it,
 she calls her friends and her neighbors,
 wording, Rejoice with me:
 for I have found the drachma drachma being lost.

10 I word to you thus:
 There is cheering in front of the angels of God
 over one sinner repenting.

YAH SHUA ON THE LOST SON!

11 And Yah Shua, wording again,
 One man, he having two sons:
 12 and the lesser of them words to his father,
 Father, give me the division
 of the house pertaining to me.
 — and he divides his acquisitions to them.
 13 And from after a few days
 the lesser son congregates all that pertains to him
 and goes to a distant place
 and there disperses his acquisitions
 when living and squandering:
 14 and when he had been perfecting* it all
 and a great famine being in that place
 and he is beginning to lack:
 *perfecting: in the sense of bringing to completion, or finishing off
 15 and he goes and cleaves
 to one of the sons of the city of that place
 and he apostolizes him into the field
 to shepherd swine:
 16 and he pants to fill his belly
 from the carobs the swine have been eating:
 and humanity is not giving him.

17 And when he comes to his soul, he words,
 Now, how many hirelings of the house of my father
 have more bread
 — and I destruct with famine!

18 I rise and go to my father, and word to him,
 Father,
 I have sinned in the heavens and in front of you
 19 and now am not worthy to be called your son:
 work me as one of your hirelings.

20 And he rises, and comes to his father:
 and while he is afar
 his father sees him and befriends over him
 and races and falls upon his neck and kisses him:
 21 — and his son words to him, Father,
 I have sinned in the heavens and in front of you
 and am not worthy to be called your son.

22 And the father words to his servants,
 Eject the choicest robe and clothe him
 and place a ring on his hand
 and sandal his sandals
 23 and come sacrifice the fattened bull
 and eat and rejoice
 24 for this my son
 — being dead, is enlivened:
 — and being lost, is found.
 — and they begin to rejoice.

25 And his elder son having been in the field
 and when he comes and approaches toward the house
 he hears the voices of many psalming:

26 and he calls one of the lads
and asks, Why?

27 And he words to him, Your brother has come:
and your father sacrifices the fattened bull
when taking him back healthy.

28 And angering, he wills to not enter:
and his father goes seeking of him:
29 and he words to his father,
Behold, how many years I have served you
— servient to you,
and I never ever transgressed your misvah:
and you never ever gave me not a goat
to rejoice with my friends:
30 and for this — your son
— when he squanders your acquisitions with whores
comes
— for him you sacrifice the fattened bull.

31 And his father words to him,
My son, you are evermore with me:
and all that I own is your own:
32 and we need to be rejoicing and cheering
for this your brother, having being dead, is enlivened.
— and having being lost, is found.

YAH SHUA ON THE RABBI OF THE HOUSE

16:1 And he words a parable to his disciples:
One man, having been rich,
and had been having a Rabbi of the House
accused of squandering his acquisitions:
2 and his lord calls to him, and words to him,
What is this that hear I concerning you?
Give me a reckoning of your great responsibility
for you are not now able to be my Rabbi of the House.

3 And the Rabbi of the House words within his soul,
What work I?
— for my lord takes the great responsibility from me:
to dig, I am not able: to beg, I am ashamed:
4 I know what I work:
when I am ejected from the great responsibility
that they take me into their houses.

5 And he calls, one by one,
each of the debtors of his lord
and words to the first,
How much are you indebted to my lord?

6 And he words, One hundred matreyan* of ointment.
*a liquid measure
And he words to him, Take your scripture,
and sit and quickly scribe fifty matreyan.

7 And he words to another,
And you — what are you indebted to my lord?
And he words, One hundred kora* of wheat.
And he words to him,
Take your scripture and scribe eighty kora.
*a dry measure

8 And Lord glorifies the unjustness
of the Rabbi of the House
that he worked wisely:
for the sons of this world
are wiser than the sons of light
in this generation

9 And I also word to you,
Work to yourselves
friends of this mammon of injustice:
so that, whenever you perfect,
they take you into eternal shelters.
*perfect: in the sense of bringing to completion, or finishing off

10 Whoever is trustworthy in little
is also trustworthy in much:
and whoever is unjust in little
is also unjust in much.

11 So if, in the mammon of unjustness,
you are not being trustworthy
who entrusts you with the truth?

12 And if, in what is not your own,
you are not able to be trustworthy,
who gives you what is your own?

13 A servant is not able to work for two lords:
for either he hates the one and befriends the other
or he honors the one and contemns the other:
you are not able to work for God and mammon.

14 And when the Pherisas hear this
— all because they are befriending silver
and sneering within.

15 And Yah Shua words to them,
You justify your souls in front of the sons of humanity:
and God knows your hearts:
that which is high among the sons of humanity
is abominable in front of God.

YAH SHUA ON THE TORAH AND THE PROPHETS

16 The torah and the prophets were until Yah Chanan:
from then
the sovereigndom of God is evangelized
and all throng to enter:
17 and it is simpler for the heavens and earth to pass
than one tittle of the torah to pass:
18 all who release their woman and take another
adulterize:
and all who take her who is released
adulterize.

YAH SHUA ON THE RICH MAN AND EL AZAR

19 An one man, having been rich
being clothed in linen and purple
rejoicing luxuriously every day:
20 and one poor, having been named El Azar
being cast toward the portal of he who is rich
when wounded with blisters:
21 and desiring to fill his belly from the crumbs
falling from the table of he who is rich:
but even the puppies are coming
and licking his blisters.

22 And so be it, he who is poor dies,
and is led by the angels to the bosom of Abraham:
and also he who is rich dies and is entombed:
23 and when in torment in sheol
he lifts his eyes,
and sees Abraham afar off and El Azar in his bosom.

24 And he calls in a resounding voice
wording, Father Abraham, befriend upon me,
and apostolize El Azar
to dip the head of his finger in water
and moisten my tongue:
for behold, I torment in this flame.

25 Abraham words to him, My son,
remember that you took your graced in your life:
and El Azar evil:
and now behold,
he rests here and you torment:
26 and with all this,
a great chasm is placed between us and you
— so that whoever wills
is not able to pass over hence
— even pass over from there to us.

27 And then he words to him,
Then I seek of you, my father,
to apostolize him to the house of my father:
28 for I have five brothers
— go witness to them
lest they also come to this place of torment.

29 Abraham words to him,
They have Mosheh and the prophets:
have them hear them.

30 And he words to him, No, my father Abraham:
but if a human from the dead goes to them,
they repent.

31 And Abraham words to him,
If they hear not Mosheh and the prophets,
not even if a human rises from the dead
trust they.

YAH SHUA ON OFFENSES

17:1 And Yah Shua words to the disciples,
It is not possible that offenses not come
and woe through whose hand they come!
2 It had been beneficial for him
if a millstone of a burro hang around his neck
and he cast into the sea
rather than that he offend one of these little ones.

3 Heed your souls:
if your brother sins against you, reprove him there:
and if he repents, forgive him:
4 and if he offends you seven times in a day
and seven times a day returns to you
wording, I repent!
forgive him.

5 And the apostles word to our Lord,
Increase our trust.

6 And he words to them,
If you had been trusting as a grain of mustard seed
you had been wording to this sycamine,
Uproot! Plant in the sea!
— and it had been hearkening to you.

7 And who of you,
having a servant
guiding a plow or shepherding a flock,
if coming from the field
words to him straightway,
Pass over and repose?

8 But words he not to him,
Prepare for me whatever to sup
and bind your loins
and minister to me until I eat and drink
— and afterwards you also eat and drink?

9 Why?
Takes that servant grace
because he worked what is misvahed of him?
I presume not!

10 Thus also you,
whenever you work all you are misvahed,
word, We are vain servants:
what we have been indebted to work, we worked.

YAH SHUA HEALS TEN LEPERS

11 And so be it
that when Yah Shua goes to Uri Shelem
he is passing between Shamraya and Gelila:
12 and when he is near entering one village
ten humans — lepers — meet him, standing from afar:
13 and they lift their voices, and are wording,
Our Rabbi, Yah Shua, befriend upon us.

14 And when he sees them he words to them,
Go show your souls to the priests.
— and when they go, they purify.

15 And one of them
when he sees he is purified, returns to him,
and with a resounding voice is glorifying God:
16 and falling upon his face
in front of the feet of Yah Shua
when thanking him
— and he has been a Shamrayan.

17 And Yah Shua answers, wording,
Had there not been ten being purified?
where are they — the nine?

18 Why?
have none discerned
to come and give glory to God
of these peoples — except this alien?
19 — and he words to him,
Rise, go — your trust enlivens you.

YAH SHUA ON THE SOVEREIGNDOM OF GOD

20 And when those of the Pherisas ask Yah Shua
when the sovereigndom of God is coming
and he answers, and words to them,
The sovereigndom of God comes not
by being on guard:
21 and not by wording,
Behold here! or, Behold there!
for, behold,
the sovereigndom of God is from within you.

22 And he words to the disciples,
The days come
when you pant to see
one of the days of the Son of humanity
— and you see it not:

23 and if they word to you,
Behold him here! and, Behold him there!
— go not!

24 for as the lightning
lightnings from the heavens
enlightening all under the heavens
thus be the Son of humanity in his day:

25 and first he prepares to suffer much
and be rejected by this generation

26 And as it had been in the days of Nuh
thus be it in the days of the Son of humanity:
27 — eating and drinking
taking women and giving men
until the day Nuh entered the ark
and the flood came and destroyed all humanity.

28 How again, as it had been in the days of Lut
— eating and drinking
— merchandising* and merchandising**
— planting and building
*buying: ** selling

29 — and on the day Lut goes from Sedom
fire and sulphur rains from the heavens
and destroys all:
30 — thus be it
in the day the Son of humanity is manifest:

31 In that day
whoever is on the roof
and his vessels in the house,
descend not to take them:
and whoever is in the field,
turn not back.

32 Remember the woman of Lut.

33 Whoever wills to enliven his soul, destroys it:
and whoever destroys it, enlivens it.

34 I word to you, that in that night,
two being on one pad,
the one guided and the other left:
35 two grinding in union
the one guided and the other left:
36 two being in the field
the one guided and the other left.

37 And they answer, wording to him,
Where, our Lord?

And he words to them,
Wherever the body is, there the eagles congregate.

YAH SHUA ON THE JUDGE AND THE WIDOW

18:1 And he also words to them a parable
to all ways pray and not weary:
2 wording, There having been one judge in one city
not awing of God
and not awing the sons of humanity.

3 And there has been one widow in that city:
and she comes to him, wording,
Avenge me of my ba'al of judgment.

4 And for a vast time, he wills not:
and afterwards he words this to his soul,
If I awe not of God
and awe not the sons of humanity:
5 even though, because this widow belabors me,
I avenge her:
lest by her always coming
she hurts me.

6 And our Lord words,
Hear what the judge of injustice words:

7 and works not God vengeance
especially for his own select
who call to him day and night
— though he is patient of Spirit concerning them?

8 I word to you
that he works vengeance quickly:
however, the Son of humanity comes,
and indeed, finds he trust upon the earth?
9 — and he is wording this parable toward humanity
who confide in their souls of having been just
and disregarding concerning the rest:

YAH SHUA ON THE PHERISA AND THE CUSTOMS AGENT

10 Two men ascend into the priestal precinct to pray
— one a Pherisa and the other a customs agent:
11 the Pherisa is standing
and between his soul is praying this:
God, I thank you
for not being as the remaining of humanity
— extortioners and covetous and adulterers
and not as this customs agent:
12 but I fast two times on the Shabbath
and I tithe all that I aquire.

13 And the customs agent, standing from afar,
and willing not even to lift his eyes to the heavens
but is beating upon his chest, wording,
God, mercy me a sinner.

14 I word to you,
this one descends to his house justified
more than the Pherisa:
for every human exalting his soul, humbles:
and everyone humbling his soul, exalts.

YAH SHUA ON THE BARELY BIRTHED

15 And they also are offering him barely birthed
to offer to him:
and his disciples are seeing them and reprovng them:
16 and Yah Shua calls and words to them,
Allow the lads to come to me
and forbid them not:
for as these
they are his own in the sovereigndom of the heavens.

17 Amen! I word to you,
Whoever takes not the sovereigndom of God as a lad
enters not.

YAH SHUA ON LIFE ETERNAL

18 And one hierarch asks,
wording to him, Graced Doctor,
What work I to inherit eternal life?

19 And Yah Shua words to him,
Why call you me graced?
None has been graced — except if one — God.

20 You know the misvoth:
Slaughter not
and adulterize not
and thief not
and witness not a false witness
— honor your father and your mother.

21 And he words to him,
All these I guarded them from my youth.

22 And when Yah Shua hears these, he words to him,
 One is lacking:
 go merchandise all you have and give to the poor
 and there be treasure in the heavens
 and come after me.
 23 — and when he hears these he sorrows
 for being rich and graced.
 24 And when Yah Shua sees that he sorrows
 he words, How difficultly they who have holdings
 to enter the sovereigndom of God!
 25 For it is easier for a rope*
 to enter through the opening of a needle
 than for the rich
 to enter the sovereigndom of God.
 *some manuscripts read, camel

26 And they who hear, word to him,
 Who then is able to enliven?
 27 And Yah Shua words,
 Those which toward the sons of humanity
 are not possible
 toward God be possible.
 28 And Shimun Kepha words,
 Behold, we have forsaken all and come after you.

29 And Yah Shua words to them,
 Amen! I word to you,
 No human, having forsaken houses
 or fathers
 or brothers
 or women
 or sons
 because of the sovereigndom of God
 who takes not double more
 in this present time
 — and in the coming eon, life eternal.

YAH SHUA PROPHECIES HIS DEATH AND RESURRECTION

31 And he guides the twelve, and words to them,
 Behold, we ascend to Uri Shelem,
 and shelem all scribed through the prophets
 concerning the Son of humanity
 32 — for to shelem him to the peoples
 and to mock at him and to spit on his face
 33 and to scourge him and to slaughter him:
 — and day three he rises.

34 And they understand not one of these
 — but these words have been concealed from them
 and they know not these being worded with them.

YAH SHUA HEALS SOMEONE BLIND

35 And when he is near Irihu
 one blind
 is sitting upon the hand of the way begging:
 36 and hearing the voice congregation passing over
 and he is asking, Who is this?

37 They word him.
 Yah Shua the Nazraya passes over:
 38 — and he shouts, wording,
 Yah Shua, son of David, befriend upon me!

39 And those going in front of Yah Shua
 are reproving him to hush:
 and he is shouting excessively,
 Son of David, befriend upon me!

40 And Yah Shua stands,
 and misvahs to bring him:
 and when he approaches toward him, he asks,
 41 wording to him, What will you that I work to you?

And he words, My Lord, that I see!

42 And Yah Shua words to him,
 See! Your trust enlivens you.
 43 — and straightway he sees,
 and comes after him, glorifying God:
 — and all the people that see it
 are giving glory to God.

SALVATION COMES TO THE HOUSE OF ZAKAI

19:1 And when Yah Shua enters
 and passes over Irihu,
 2 and one man named Zakai:
 being rich, and being rabbi of customs,
 3 and he wills to see Yah Shua — who he be:
 and is not being able because of the congregation
 — Zakai being little of stature:
 4 and he races preceding Yah Shua
 and ascends into a sycamore fig tree to see him:
 because likewise, of his being ready to pass over.

5 And when Yah Shua comes to the place
 he sees him and words to him,
 Zakai, hasten and descend,
 for this day I need to be abiding at your house.
 6 — and he hastens and descends
 and takes him when cheering.

7 And when they see, and they all are murmuring,
 wording,
 that unto a man — a sinner
 he is about to lodge:

8 And Zakai stands, and words to Yah Shua,
 Behold, my Lord,
 the half of my holdings I give to the poor
 and of all humanity
 whatever I have defrauded of anyone
 I reward fourfold.

9 And Yah Shua words to him,
 This day life is coming to this house
 — because also of being a son of Abraham.

10 For the Son of humanity comes
 to seek and to enliven
 whoever and whatever is lost.

YAH SHUA ON THE TEN MITES

11 And when they are hearing these
 he adds and words a parable
 because of being near Uri Shelem
 and because of presuming
 the hour is preparing
 to manifest the sovereigndom of God.

12 And he words,
 One man, a son of the kindred of Rabbis,
 goes to a distant place
 to take a sovereigndom to himself and to return:
 13 and he calls his ten servants
 and gives them ten mites
 and words to them, Merchandise while I come.

14 And the sons of the city have been hating him
and they apostolize an ambassador after him, wording,
We will that this one not reign over us.

15 And when he had taken the sovereigndom
and was returning
he words to call these servants to him
to whom he had given the silver
to know what each one of them merchandised.

16 And the first comes, wording,
Lord, your mite gained ten mites.

17 And he words to him, Very well, graced servant:
because you are able to be trustworthy in little
be a sultan over ten suburbs.

18 And the second comes, wording,
My Lord, your mite worked five mites.

19 And he also words this,
You also be sultan over five suburbs.

20 And another comes, wording,
My Lord, behold, your mite,
having been with me when I placed it in a linen:

21 for I awe of you
because you are hard:
you take what you have not placed
and harvest what you have not seeded.

22 And he words to him,
From your own mouth I judge you, evil servant:
you know I, being a hard man,
taking what I have not placed
and harvesting what I have not seeded:

23 why gave you not my silver upon the table*
and at my coming
I had required my own with interest?
*table of the moneychangers

24 And to those standing forward, he words,
Take the mite from him
and give to him having ten mites.

25 They are wording to him,
Our Lord, he has ten mites.

26 He words to them, I word to you,
To all who have
to them is given:
and from them not having,
even what they have
is taken from them:

27 however those, my ba'al enemies,
who will that I not reign over them,
bring them here and slaughter in front of me.

YAH SHUA ENTERS URI SHELEM

28 And when he had worded these
Yah Shua goes forward to Uri Shelem:
29 And when he reaches Beth Page and Beth Anya
over along side the mountain called House of Olives,
he apostolizes two of his disciples

30 Wording to them, Go into the village toward you
and when you enter there,
behold, you are able to find a colt bound,
upon whom no human has ever mounted:
release — bring him:

31 and if humanity asks you,
Why release you it?
— word thus to him, Our Lord seeks him.
32 — and the apostolized go
and find as he had worded to them.

33 And when they release the colt
the lords of the colt word to them,
Why release you the colt?

34 And they word, Our Lord seeks him.

35 And they bring him to Yah Shua
and they cast their garments upon the colt
and they mount Yah Shua upon him:
36 and when he goes,
they are spreading their garments in the way:
37 and when he approaches,
at the descent of the mountain of the House of Olives
all the congregation of the disciples begins
to cheer and glorify God with a resounding voice
over all the powers they had seen,

38 wording,
Eulogized — the Sovereign
coming in the name of Yah Veh!
Shalom in the heavens and glory in the heights.
Psalm 118:25, 26

39 And a human of the Pherisas
from among the congregation
words to him, Rabbi, reprove your disciples.

40 He words to them,
I word to you, that if these hush,
the stones shout.

41 And when he approaches
he sees the city and weeps over it,
42 wording, If indeed you had known
of having shalom
— even though, in this, your day
— and now they are concealed from your eyes.

43 And days come to you
that your ba'al enemies surround you
and pressure you from every place,
44 and upset you and your sons within you:
and they allow not within you stone upon stone:
for you know not the time of your visitation.

YAH SHUA ENTERS THE PRIESTAL PRECINCT

45 And he enters the priestal precinct
and begins to eject them who merchandise* within
and them who merchandise**:

*buy: **sell

46 wording to them,
It is scribed of my house having been a house of prayer
and you have worked it a grotto of robbers.

47 And he is doctrinating every day
in the priestal precinct:
and the rabbi priests and the scribes
and the elders of the people
are seeking to destroy him:
48 and not finding what to work to him:
for all the people are hanging around to hear him.

THE AUTHORITY OF YAH SHUA QUESTIONED

20:1 And so be it, on one of those days
 when he is doctrinating,
 the people in the priestal precinct
 and evangelizing,
 the rabbi priests and the scribes with the elders,
 are standing over him
 2 and they are wording to him,
 Word to us
 by whose sultanship you work these
 and who gives you this sultanship?
 3 And Yah Shua answers, wording to them,
 I also ask you one word: and you word to me:
 4 The baptizing of Yah Chanan
 — be it of the heavens, or of the sons of humanity?
 5 And they are reckoning with their souls, wording,
 If we word, Of the heavens,
 he words, Because why trust you him not?
 6 and if we word, Of humanity,
 all the people stone us:
 for they are convinced that Yah Chanan is a prophet.
 7 — and they word to him,
 We know not whence he is.
 8 And Yah Shua words to them,
 Neither word I — I to you
 by whose sultanship I work these.

YAH SHUA ON THE LABORERS

9 And he begins to word this parable to the peoples:
 One man plants a vineyard
 and leases it to laborers
 and travels a vast time:
 10 and in time
 he apostolizes a servant to the laborers
 that they give him of the fruit of the vineyard:
 and the laborers wound him
 and apostolize him when empty.
 11 And he adds to apostolize another servant
 and they also wound him and despise him
 and apostolize him when empty.
 12 And he adds to apostolize a third
 and they also traumatize him and eject him.
 13 And the lord of the vineyard words,
 What work I? I apostalize my beloved son:
 most certainly, when they see him, they awe him.
 14 And when the laborers see him,
 they are reasoning in their souls, wording,
 This is the inheriter: come, slaughter him,
 that the inheritance be our own.
 15 — so they eject him outside the vineyard
 and slaughter him.
 16 So what works the lord of the vineyard to them?
 He comes and destroys those laborers
 and gives the vineyard to others.
 — and when they hear, they word, So be it not.
 17 And he looks at them, and words,
 And what is this of whom it is scribed,
 The stone that the builders rejected,
 this be the corner of the corner*?
 *corner, corner: two different words

18 And all falling upon that stone, crush:
 and all upon whom it falls, pulverize.
 Psalm 118:22, 23
 19 And the rabbi priests and the scribes are seeking
 to place hands upon him in that hour
 and they are awing the people
 for they know he is wording this parable about them.

YAH SHUA ON TRIBUTE

20 And they apostolize spies to him,
 who liken to be just
 to overtake him in words
 and to shelem him
 to the judge and sultan of the governor:
 21 and they ask him and word to him,
 Doctor,
 we know that you word and doctriate uprightly
 and you are not a hypocrizing hypocrite
 — but you doctriate the way of God in truth:
 22 Are we allowed to give head silver* to the Qesar?
 Or not?
 *poll tax
 23 And he understands their cunning, and words,
 Why test you me?
 24 Show me a dinara
 — whose icon and scribing has it?
 And they answer, wording, That of the Qesar.

25 And Yah Shua words to them,
 So give that of the Qesar to the Qesar
 and that of God to God.
 26 And they are not able to overtake of his word
 in front of the peoples:
 and they marvel over his word and hush.

YAH SHUA ON RELATIONSHIPS IN THE RESURRECTION

27 And humans of the Zadoqiym approach
 — who word of having no resurrection:
 and they ask him,
 28 wording to him, Doctor,
 Mosheh scribed to us,
 If the brother of a human dies
 having a woman and no son
 his brother takes his woman
 and raises seed to his brother:
 29 and there have been seven brothers:
 and the first takes a woman,
 and dies — no sons:
 30 and the second takes her to woman
 and he dies — no sons:
 31 and again, the third takes her,
 and likewise, also the seven:
 and they die — leaving no sons:
 32 finally the woman also dies:
 33 so in the resurrection
 of whom be she, the woman
 — for seven have taken her?
 34 Yah Shua words to them,
 The sons of this world take women
 and women are being to men:
 35 and they who are worthy of that world
 and the resurrection from the house of the dead
 take not a woman
 — also no woman being to a man:

36 for they are not even able to die again
as the angels
— for having been sons of God
because of being sons of the resurrection.

37 And that the dead rise,
Mosheh also showed, for he remembered at the brier,
when he worded,
Yah Veh — the God of Abraham
and the God of Ishaq
and the God of Yaaqub.
Exodus 3:1— 6

38 And he, not being the God of the dead,
but of all the living — for all are alive to him.

39 And humans of the scribes answer,
wording to him,
Doctor, you word well.
40 — and they dare not again
to ask him about whatever.

YAH SHUA ON THE MESHIAH

41 And he is wording to them,
How word the scribes, concerning the Meshiah,
that he is the son of David?
42 And he — David words in the scripture of Psalms,
A word of Yah Veh to my Lord,
Sit by my right
43 until I place your ba'al enemies under your feet.
Psalm 110:1
44 So if David called him, My Lord,
how is he his son?

45 And when all the people are hearing
he words to his disciples,
46 Heed of the scribes who will to walk in robes
and befriend shaloms in the market
and the hierarch cathedras in the congregations
and the hierarch seats at suppers
47 — who devour houses of widows
and for a pretext prolong their prayers
— these take more judgment.

YAH SHUA ON THE TWO QUARTERS OF THE WIDOW

21:1 And Yah Shua looks at the rich
who are casting their qurbana
into the house of the treasury:
2 and he also sees one poor widow
casting in two quarters:
3 and he words, I word the truth to you,
that this poor widow casts in more than all humanity:
4 for all these, from whatever is being more* to them
are casting in to the qurbana of the house of God:
— and she from her lack
casts in all she had been acquiring.
*more: as in superfluous

YAH SHUA ON THE FINALITY OF THE WORLD

5 And when a human is wording
about the priestal precinct
— how it is adorned with beautiful stones and qurbana,
he words,
6 These that you see,
the days come,
wherein stone upon stone is not allowed
that is not razed.

7 And they are asking him, Wording, Doctor,
when be these?
and what is the sign when these are near being?

8 And he words to them,
See — why be deceived?
For many come in my name,
wording, I — I AM the Meshiah:
and the time approaches
— and go not after them:
9 and whenever you hear of battles and riots,
frighten not — prepare for these being first
but the finality has not yet arrived:
10 for people rise upon people
and sovereignty upon sovereignty
and great quaking being place to place
and famines and plagues
and there be fear and terror and great signs
seen from the heavens
and a great downpouring:
12 — and ere all these,
they place their hands upon you and persecute you
sheleming you to the congregations
and into guardhouses,
and offering you
in front of sovereigns and governors
because of my name
13 — and being to you for a witness:
14 and set your heart
— lest you be doctriated a way out by that spirit
15 — for I — I give you a mouth and wisdom
that all your ba'al enemies
are not able to stand against:
and they shelem you
— your fathers
and your brothers
and your kin
and your friends
— and some of you, they deathify:
17 and you be hated much of all humanity
because of my name:
18 and a hair of your head destructs not
19 and in your endurance you acquire your souls.

20 And whenever you see Uri Shelem
surrounded by powers
then know that the desolation thereof approaches:
21 then whoever are in Yah Hud,
flee to the mountains:
and whoever are in her midst, flee:
and whoever are in the villages, enter not:
22 for these are the days of vengeance
to shelem all — whatever is scribed.

23 And woe to them conceiving
and to them who nipple in those days
— for there be great tribulation on the earth
and anger upon this people:
24 and they fall by the edge of the sword
and are captured every where
and Uri Shelem becomes trampled by the people
until the time of the people shelems.

25 And there be signs in the sun
and in the moon
and in the stars
and upon the earth
— tribulation by peoples through the hand of perplexity
from the amazing voice of the sea:
26 and a quaking
going from the souls of the sons of humanity
from the fear
of what is prepared to come upon the earth
and the powers of the heavens quaking.

LUQA 21, 22

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YAH SHUA ON THE PAROUSIA OF THE SON OF HUMANITY

27 And then they see the Son of humanity
coming in a cloud with vast power and great glory.

28 And when these begin being
enhearten and lift your heads:
because your redemption approaches.

29 And he is wording a parable to them:
See the fig tree and all the trees
30 — that whenever they sprout
straightway, from them,
you understand that warmth approaches:
31 thus also you
— whenever you see these be
you know that the sovereigndom of God is near.

32 Amen! I word to you,
This generation passes not until all these be.
33 The heavens and the earth pass
and my words pass not.

34 And heed to yours souls
lest ever your hearts burden in hangovers
and in intoxication and in anxieties of the world
and all of a sudden that day comes upon you:
35 for as a snare
it snares all who sit upon the face of all the earth.

36 So be watching evermore and praying
that you be worthy to flee
from these being prepared
— and to stand in front of the Son of humanity.

37 And in the day
he is doctrinating in the priestal precinct
— and at night he is going
and remaining in the mountain
called the House of Olives:
38 — and all the people are proceeding to him
in the priestal precinct to hear his word.

SATAN ENTERS YAH HUD THE URBANITE

22:1 And the feast of matsah is approaching
which is worded, Pasach:
2 — and the rabbi priests and scribes are seeking
how to slaughter him
— for they are being awed of the people.

3 And Satan enters Yah Hud called the urbanite
— having been of the number of the twelve:
4 and he goes,
wording with the rabbi priests
and scribes and Rabbis of Power
as to shelem him to them:
5 and they cheer and stand to give him silver
6 and he is professing to them
and seeking opportunity to shelem him to them
from without the congregation.

THE FINAL PASACH OF YAH SHUA

7 And the day of matsah arrives
wherein has been the custom to slaughter the Pasach:
8 and Yah Shua apostolizes Kepha and Yah Chanan
wording to them,
Go and prepare us the Pasach to eat.

9 And they word to him,
Where will you that we prepare?

10 And he words to them, Behold,
when you enter the city
therein you meet a man bearing a skin of water:
go after him

11 — and wherever he enters:
word to the lord of the house,
The Rabbi words to you,
Where is the house of lodging
where I eat the Pasach with my disciples?

12 — and behold,
he shows you one Rabbi* upper room — worthy
— there prepare.

*Rabbi: same word as great

13 And they go and find as he worded to them
and they prepare the Pasach.

14 And when it be that the season has come,
Yah Shua reposes
and the twelve apostles with him:

15 and he words to them,
In panting,

16 I pant to eat this Pasach with you ere I suffer:
for I word to you,
from now I eat not
until it is shelemed in the sovereigndom of God

17 and he receives the cup and eucharistizes,
and words, Take this and divide it among yourselves:

18 for I word to you,
I drink not of the produce of the vine
until the sovereigndom of God comes.*

* not in the Aramaic

19 And he takes bread and thanks
and breaks and gives to them, and words,
This is my body, concerning your showbread*, given:
be working these in my remembrance.

*The Aramaic has a threefold meaning:
face, hypocrite, showbread

20 Likewise also upon the cup, from after supping,
wording,

This cup is the new covenant in my blood
poured for you:

21 however, behold,
the hand of my shelemer upon the table:
22 and the Son of humanity goes as appointed:
however

woe to that man through whose hand he is shelemed!

23 And they begin to question among themselves
who indeed of them is preparing to do this:

24 and also a contention becomes among them,
who is to be the Rabbi*.

*see verse 12

25 And Yah Shua words to them,
The sovereigns of the peoples are their lords:
and they have sultanship over them
are called workers of good:

26 and you are not thus:
but he who is Rabbi* within you,
be as the least:

and he who is the hierarch
as he who ministers.

*see verse 12

27 For who is Rabbi*
 — he who is reposing or he who is ministering
 Be not he who is reposing?
 And I — I have been among you
 as he who is ministering:
 *see verse 12

28 And you are they
 who abide toward me in my testings:
 29 and I profess — I to you
 as my Father professed to me
 — a sovereigndom
 30 — that you eat and drink about my table
 in my own sovereigndom,
 and sit upon thrones
 judging the twelve tribes of Isra El.

31 And Yah Shua words, to Shimun,
 Shimun, behold,
 Satan asks to sift you as wheat:
 32 and I — I have sought concerning you
 that you not lack trust:
 also, that in time,
 you turn and establish your brothers.

33 And Shimun words to him, My Lord,
 I am prepared, with you,
 for the guardhouse and for death.

34 And Yah Shua words, I word to you, Shimun,
 the rooster calls not this day
 until you deny three times — that you know me not.

35 And he words to them,
 When I apostolized you
 — no pouch and no wallet and no sandals,
 Why?
 Lacked you whatever?
 And they word, Naught whatever.

36 He words to them,
 From now on, whoever has a pouch, take it,
 and thus also his wallet:
 and whoever has no sword,
 merchandise* his garment,
 and merchandise** a sword.
 *sell: **buy

37 For I word to you,
 that this also is scribed
 and needs to be completed in me,
 With the unjust I am numbered
 — for all concerning me to be shelemed.
 Yesha Yah 53:2

38 And they word to him, Our Lord,
 behold, here, we have two swords.
 He words to them, Sufficient.

**THE PRAYERS OF YAH SHUA
 ON THE MOUNTAIN, HOUSE OF OLIVES**

39 And he goes — goes as being accustomed
 to the mountain, House of Olives:
 and his disciples also go after him:
 40 and when he arrives at the place, he words to them,
 Pray that you not enter testing.
 41 — and he withdraws from them as a stone throw,
 and placing his knees, and praying,

42 wording, Father,
 if you will, pass this cup
 — however not my will, but your own, become.

43 And he sees an angel from the heavens
 empowering him:
 44 and when being in awe, praying intently,
 and his sweat being as clots of blood
 falling upon the earth,
 45 and rising from prayer
 and he comes to his disciples
 and he finds them when sleeping from grief.

46 And he words to them, Why sleep you?
 Rise and pray, lest you enter into testing.

THE ARREST OF YAH SHUA

47 And while he is wording, behold a congregation,
 — and he who is called Yah Hud,
 one of the twelve, comes forward,
 and approaches Yah Shua and kisses him
 — for this being the sign he had been giving to them
 — that whomever I kiss is he.

48 Yah Shua words to Yah Hud,
 Shelem you the Son of humanity with a kiss?

49 And when those with him see what becomes
 they are wording to him,
 Our Lord, wound we with swords?

50 And one of them wounds
 the servant of the rabbi priest
 and takes his right ear.

51 And Yah Shua answers, wording,
 Enough already — until this.
 — and he approaches the ear of whom he struck
 and heals him.

52 And Yah Shua words to them who come upon him
 — the rabbi priests and the elders
 and the rabbi of power of the priestal precinct,
 As upon a robber
 go you with swords and staves to overtake me?
 53 — having been with you every day
 in the priestal precinct
 you extended no hands upon me
 — but this is your hour
 and of the sultanship of darkness.

THE THREE DENIALS OF SHIMUN KEPHA

54 And they overtake him
 and bring him into the house of the rabbi priest:
 and Shimun is coming after from afar:
 55 and they hold a fire midst the dwelling,
 and sitting around,
 and Shimun also sitting among them.

THE FIRST DENIAL OF SHIMUN KEPHA

56 And one lass sees him sitting toward the fire
 and looks at him, and words,
 This one also has been with him.

57 And he denies, wording,
 Woman, I know him not.

LUQA 22, 23

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THE SECOND DENIAL OF SHIMUN KEPHA

58 And after a little, another sees him,
and words to him, You also are of them.

And Kepha words, Human, So be it not!

THE THIRD DENIAL OF SHIMUN KEPHA

59 And after one hour
another affirms, wording,
Truly this one also has been with him
for he is a Gelilaya.

60 And Kepha words, Man,
I know not what you word!
— and straightway, while he is wording,
the rooster calls:
61 and Yah Shua turns and looks at Kepha
and Kepha remembers the word of our Lord
— how he had been wording to him,
That ere the rooster calls, you deny me three times
62 — and Shimun goes outside and weeps bitterly.

YAH SHUA BLASPHEMED

63 And the men holding Yah Shua
are mocking him and veiling him
64 and wounding him upon the face
and wording, Prophesy, who wounded you?
65 — and many others blaspheming
are wording concerning him.

YAH SHUA IN FRONT OF THE CONGREGATION

66 And when it is dawning
they congregate
the elders and the rabbi priests and the scribes
and they ascend him into the house of the congregation
67 wording to him,
If you are the Meshiah, word to us.

And he words to them,
If I word to you, you trust not:
68 and if I ask you,
you return no word to me or release me.
69 From now on, so be it,
the Son of humanity
is sitting by the right of the power of God.

70 And they all are wording,
So are you the Son of God?

And Yah Shua words to them,
You word that I — I AM.

71 They word, Why again seek we witness?
For we — we have heard from his own mouth.

YAH SHUA IN FRONT OF PHILATAUS

23:1 And all the congregation stands
and brings him to Philataus:
2 — and they begin to accuse him, and word,
We find this one deceiving the people,
and forbidding to not give silver to the Qesar,
and wording upon his soul
that he is Sovereign — the Meshiah.

3 And Philataus asks, wording to him,
Are you the Sovereign of the Yah Hudaya?

And he words to him,
You have worded.

4 And Philataus words to the rabbi priests
and to the congregation,
I find no cause concerning this man.

5 And they are blasting, wording,
He stirs the people,
doctrinating in all Yah Hud
— and beginning from Gelila until here.

6 And when Philataus hears the name of Gelila,
he asks if the man be a Gelilaya.

YAH SHUA IN FRONT OF HERAUDES

7 And when he knows
that he is under the sultanship of Heraudes,
he apostolizes him to Heraudes
because of him being in Uri Shelem in those days.

8 And when Heraudes sees Yah Shua
he is cheering much:
for he had willed to see him of a vast time
because of hearing much about him
— and hoping to see a sign from him.

9 And he is asking him many words of him
and Yah Shua responds not a word.

10 And the rabbi priests and scribes are standing
and forcefully accusing him:
11 and Heraudes and his soldiers are contemning him
and when he had mocked him
he clothed him in garments of scarlet
and apostolized him to Philataus.

12 And in that same day they become friends
— Philataus and Heraudes with one another
— for they had a ba'al of enmity from formerly
between them.

PHILATAUS WILLS TO RELEASE YAH SHUA

13 And Philataus calls
the rabbi priests and the archs and the people,
and words to them,
14 You offer this man to me
as one who turns the people:
and behold, I — I question him in your eyes,
and find no pretext whatever in this man
of all wherein you accuse him
15 — but not even Heraudes
— for I apostolized you to him:
and behold,
naught whatever worthy of death
has been done by him:
16 so I discipline him and release him.
17 — for there has been a custom
to release one to them at the feast.

18 And all the congregation shouts, wording,
Take this one, and release Bar Aba to us:
19 — who because of an insurrection being in the city
and for murder,
had been cast in the guardhouse.

20 And again Philataus words with them:
and when he wills to release Yah Shua
21 — and they are shouting,
wording, Stake him! Stake him!

22 And he words to them time three,
For what evil worked this one?
I find no pretext whatever worthy of death in him
— so I discipline him and release him.

23 And they are demanding with resounding voices
asking to stake him
— and the voices of them and of the rabbi priests
are overpowering:

24 and Philataus misvahs that it be as their request
25 and he releases him to them
who because of insurrection and murder
had been cast into the guardhouse
of whom they had asked
— and he shelems Yah Shua as they willed.

SHIMUN THE QURINAYA BEARS THE STAKE OF YAH SHUA
26 And when they lead him
they take hold upon Shimun, of Qurinaya,
coming from the field
— and they place the stake upon him
to bear after Yah Shua.

27 And coming after him
is a vast congregation of people
and of women
who are lamenting and mourning over him:
28 and Yah Shua turns to them and words,
Daughters of Uri Shelem, weep not over me:
however weep over your souls and over your sons:
29 that behold, the days come wherein they word,
Graced — the rootless
and the wombs that birth not
and the breasts that nipple not.

30 Then you begin to word to the mountains,
Fall upon us:
and to the hills, Cover us:
31 for if they work these in a moist tree
what becomes in the dry?

32 And coming with him, two others — workers of evil
to be slaughtered.

YAH SHUA STAKED

33 And when they come to the place called The Skull
there they stake him and the workers of evil,
one by the right and one by the left.

34 And Yah Shua is wording,
Father, forgive them,
for they know not what they work.

And they divide his garments
and cast lots over them:
35 and the people are standing and seeing
— and also the hierarchs with them sneering, wording,
He enlivened others, may he enliven his soul,
— if he is the Meshiah, the select of God.

36 And also the strategists are mocking him,
when approaching toward him and offering him vinegar
37 and wording,
If you are the Sovereign of the Yah Hudaya,
enliven your soul.

38 And also a scripture having been scribed over him
of Yaunait and Romait and Hebrait,
This is the sovereign of the Yah Hudaya.

39 And one of the workers of evil
being staked with him
is blaspheming over him, wording,
If you are the Meshiah, deliver your soul and also ours.

40 And his companion is reproving him
wording to him,
Are you not even awing of God — you
— you also being in the same judgment?
41 — and we justly:
as being worthy as for working our reward:
and this one not hateful being worked by him.

42 And he words to Yah Shua,
Remember me, my Lord,
when you come into your sovereigndom.

43 And Yah Shua words to him,
Amen! I word to you,
This day you are being with me in paradise.

YAH SHUA SHELEMS

44 And having been as hour six,
a darkness being over all the earth
until hour nine:
45 and the sun darkens,
and the face of the portal of the nave splits
from the middle.

46 And Yah Shua shouts with a resounding voice,
and words,
Father, into your hands I place my spirit:
— and wording these, he shelems.

47 And when the centurion sees what becomes,
he glorifies God, and words,
Truly, this man be just.

48 And all the congregation
who are congregating to that sight,
seeing these that become,
when returning, are beating upon their chests:
49 and standing from afar,
all the acquaintances of Yah Shua
and the women who came with him from Gelila
and they are seeing these.

YAH SHUA ENTOMBED

50 And one man named Yauseph,
a counselor of Ramta,
a city of Yah Hud
— being a graced man and just
51 — not sheleming to their will and deeds
and awaiting the sovereigndom of God
52 — this one approaches toward Philataus,
and asks for the body of Yah Shua:
53 and he descends it and wraps it in a linen shroud
and places it in a house of a tomb — quarried
— wherein no human had yet been placed:
54 and that day being the eve
and being the dawning of the Shabbath
55 and the women being near
— those coming with him from Gelila
and seeing the tomb
and how his body is placed
56 — and they return
and prepare aromatics and ointment
and hush upon the Shabbath as misvahed.

THE RESURRECTION OF YAH SHUA 19

24:1 And on a First Shabbath
 at dawn while dark
 they come to the house of the tomb
 bringing the aromatics they are preparing:
 and other women having been with them
 2 and they find the stone
 rolled from the house of the tomb:
 3 and they enter
 and find not the body of Lord Yah Shua:
 4 And so be it,
 that when they astonish over this
 behold, two men standing about them
 their clothing being of lightning:
 5 and being in fear,
 they bow their faces to the earth.
 And they word to them,
 Why seek you the living with the dead?
 6 He is not here, but has risen:
 remember how he worded with you
 when he was in Gelila,
 7 wording,
 The Son of humanity prepares to be shelemed
 through the hands of human sinners,
 and be staked, and on day three to rise.
 8 And they remember his words
 9 and they return from the tomb
 and word all these to the eleven and to the remaining:
 10 — and there has been Maryam the Magdelaita
 and Yah Chan

and Maryam the mother of Yaaqub
 and the remaining with them
 wording these to the apostles
 11— and seeing in their eyes these words as maddened
 and they trust them not:
 12 and Shimun rises and races to the tomb
 and looks and sees the linen placed alone
 and goes
 marveling in his soul over what became.

ON THE WAY TO EMAUS

13 And behold, two of them in that day,
 are going to a village named Emaus
 — sixty stadia apart from Uri Shelem:
 14 and they are wording one with one
 about all these that happened:
 15 and when they are wording and searching
 one with one
 Yah Shua is coming and arriving
 and he is walking with them:
 16 and their eyes, being overtaken
 that they understand him not.
 17 And he words to them,
 What are these words
 that you word one with one when you walk
 — and you are sad?
 18 And one of them answers
 — whose name is Qeleyaupa
 wording to him,
 Are you indeed the only alien from Uri Shelem
 and know not those being therein in these days?

And he words to them, What?
 And they word to him,
 Concerning Yah Shua from Nasrath
 a man — being a prophet
 — being powerful in word and work
 in front of God and in front of all the people:
 20 and the rabbi priests and elders shelemed him
 to judgment of death and staked him:
 21 and we had been hoping
 that he was preparing to save Isra El:
 and behold,
 today is day three from all these being:
 22 but also some of our women astonished us
 for, being at the house of the tomb at previously,
 23 and when they find not his body:
 they come wording to us that they saw angels there
 wording about him that he is alive:
 24 and also
 our humans went to the house of the tomb
 and found it thus as what the women worded
 and they saw him not.
 25 And Yah Shua words to them,
 Behold, you losing of mind and heavy of heart
 to trust all — whatever the prophets have worded:
 26 needed not the Meshiah
 to be preparing to be enduring these
 and to enter his glory?
 27 — and beginning from Mosheh
 and from all the prophets
 he is clarifying to them
 of all the scriptures concerning his soul.

28 And they are approaching the village
 where they are going
 and he is presuming as to be going to a distant place:
 29 and they are urging him, wording,
 Abide toward us: because the day is now concluding
 and the day darkens.
 — and he is entering to abide toward them.

30 And so be it,
 when he is reposing with them
 he takes bread and eulogizes
 and crumbles and gives to them
 31 and their eyes open and they know him
 — and he is taken from them.

32 And they are wording one to one,
 Was not our heart being heavy within us
 when he worded with us by the way
 and as he clarified the scriptures to us?

33 And within the hour they rise
 and return to Uri Shelem:
 and find the eleven congregating
 — and those with them,
 34 when wording, Truly out Lord has risen
 and was seen by Shimun:
 35 and they also tell of what had been on the way
 and how he was known to them
 when crumbling the bread.

YAH SHUA STANDS AMONG THE DISCIPLES

36 And when they are wording these
 Yah Shua is standing among them
 and wording to them, Shalom with you:
 I — I AM — frighten not!

LUQA 24

37 And being agitated with fear
for they are presuming to have seen a spirit.

38 And Yah Shua words to them,
Why quake you?
And why ascend reasonings upon your hearts?

39 See my hands and my feet, I — I AM!
Touch me and know
— for a spirit has no flesh and bones
as you see that I have.

40 And when he words these,
and shows them his hands and feet:
41 and when until now
not trusting by being cheered
and by being astonished
he words to them, Have you here any to eat whatever?

42 And they give him a portion of a broiled fish
and of cells of honey

43 — and he takes and eats in their eyes:
44 and he words to them,
These are the words I worded with you
when being toward you
— that all needs to shelem
that are scribed in the torah of Mosheh
and in the prophets
and in the Psalms concerning me.

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45 Then he opens their mind
to understand the scriptures,
and he words to them,
46 Thus it is scribed,
and thus it be just that the Meshiah suffer,
and to rise from the house of the dead on day three
47 and that, preaching in his name,
repentance and forgiveness of sins
to all peoples
beginning from Uri Shelem
48 — and you are witnessing these:
49 and I — I apostolize upon you:
the promise of my Father:
and you, abide in the city of Uri Shelem,
until you be clothed — empowered from the heights.

YAH SHUA ASCENDS INTO THE HEAVENS

50 And he goes until Beth Anya
and he lifts his hands and eulogizes them:
51 and so be it, when eulogizing them,
he separates from them and ascends into the heavens:
52 and they worship him
and return to Uri Shelem with great cheer:
53 and evermore having been in the priestal precinct
when glorifying and eulogizing God.

Amen.

INTRODUCTION 13

1:1 The first scripture I scribed,
 behold, Teoaphile,
 concerning all our Lord Yah Shua began
 to work and doctriate
 2 until the day wherein he ascended
 from after misvahing the apostles
 whom he selected by the Spirit of Holiness
 3 — to whom also he showed his soul when living
 from after his suffering
 with many signs
 — when being seen by them for forty days
 and wording about the sovereigndom of God:
 4 — and when eating bread with them,
 he misvahed them to not depart from Uri Shelem
 but to abide for the promise of the Father
 — which you heard of me.

5 For Yah Chanan baptizes with water:
 and you, baptized with the Spirit of Holiness
 not many days after.

6 And when they congregate
 and ask him, wording, Our Lord,
 If at this time,
 return you the sovereigndom to Isra El?

7 And he words to them,
 It — this is not your own to know
 — the time or the times
 that the Father places in the sultanship of his soul:
 8 but when the Spirit of Holiness comes upon you
 you take power,
 and you become my witnesses
 in Uri Shelem and over all Yah Hud
 and also among the Shamraya
 and until the consummation of the earth.

THE ASCENSION OF YAH SHUA

9 And when he words these, and when they see,
 he ascends and a cloud takes him
 and he is concealed from their eyes.

PROPHECY OF THE PAROUSIA

10 And when they are looking into the heavens
 when he is going,
 so be it
 they find two men standing toward them
 in white clothing
 11 — and they word, Men — Gelilaya,
 why stand you looking into the heavens?
 This Yah Shua,
 ascending from you into the heavens
 thus comes
 as when you saw him ascend into the heavens.

THE UPPER LOFT

12 And from afterwards
 they return to Uri Shelem
 from the mountain called House of Olives,
 having been over alongside Uri Shelem
 — as of seven stadia apart.

And from after
 they enter and ascend to an upper room
 wherein there be
 Petraus and Yah Chanan
 and Yaaqub and Andrewas
 and Philipaus and Thama
 and Mathai and Bar Tulmai
 and Yaaqub the son of Halpai and Shimun the Zealot
 and Yah Huda the son of Yaaqub:
 14 these all in union,
 being steadfast in prayer with one soul
 with the women
 and with Maryam the mother of Yah Shua
 and with his brothers.

MATHIYA REPLACES YAH HUDA

15 And in those days
 Shimun Kepha rises midst the disciples
 — there having been a congregation of humanity
 as one hundred and twenty, and he words,
 16 Men and brothers,
 it is just that this scripture be fulfilled
 previously worded by the Spirit of Holiness
 by the mouth of David concerning Yah Huda,
 who became leader to them who took Yah Shua:

17 because of being numbered with us
 and having had a lot in this ministry:
 18 this one acquired a field
 from the reward of sin:
 and falling upon his face upon the earth
 he burst from the middle
 and all his innards poured.

Zekar Yah 11:12

19 And it — this is known
 to all who inhabit about Uri Shelem:
 and thus that field is called
 in the tongue of the place,
 Haqla Ma*,
 having this translation, Field of Blood.
 *Field Whatever

20 For it is scribed in the scroll of Psalms,
 His dwelling being desolate
 and no inhabitant being therein:
 and another take his ministry.

Psalms 59:25

21 And so we need one of these men
 being with us all about this time
 entering in and exiting
 concerning our Lord Yah Shua
 22 — following from the baptizing of Yah Chanan
 until the day he ascended from toward us
 — being with us, a witness of his resurrection.

23 And they stand two,
 Yauseph called Bar Saba named Yustaus
 and Mathiya:

24 — and when they pray, and word, You, Lord,
 who knows concerning all hearts,
 show us the one you have selected of these two
 25 to take his lot of this ministry and apostleship
 from which Yah Huda parted
 to go to his place.

26 And they cast their lots
 and it ascends upon Mathiya
 and he is numbered with the eleven apostles.

THE DAY OF PENTECOST

2:1 And when the day of Pentecost fulfills,
when they congregate, all being in union,
2 and so be it,
from suddenly — from the heavens
a voice as a forceful wind:
and it is filling all the house wherein they are sitting:
3 and they see tongues being divided as fire,
and sitting upon them one by one:
4 and they all full with the Spirit of Holiness
and begin wording tongue by tongue
as the Spirit is giving them to word.

5 And men have been inhabiting Uri Shelem
— awing of God — Yah Hudaya
from all the peoples under the heavens:
6 and when this voice becomes
all the people are congregating and are troubled
because of human by human are hearing them
wording in their own tongue:
7 and they are being amazed and all are marvelling
when wording one to one,
All these who are wording,
Behold, are they not Gelilaya?

3 And how hear we human by human
in the tongue wherein we were birthed?
3 — Partaya
and Madaya
and Alanaye
and they who inhabit Beth Nahrin
Yah Hudaya
and Qapaduqiya
and from the places of Pantaus
and of Asiya
10 and those of the places of Perugya
and of Pamphuliya
and of Mesrein
and of the places of Lubi near to Qurini
and those coming from Romi
— Yah Hudaya and proselytes
1 and those from Qriti
and Arbaya
— behold,
we hear from them wording in our tongues
the marvels of God.

2 And they are marvelling and all are amazed
when wording one to one,
Whatever will this be?

3 And others are sneering within
when wording,
These are drinking juice and intoxicating.

THE FIRST MESSAGE OF SHIMUN KEPHA

4 Afterwards
Shimun Kepha stands with the eleven apostles
lifts his voice, and words to them,
Men — Yah Hudaya
and all inhabiting Uri Shelem,
know this and heed my words

THE FULFILLING OF THE PROPHECY OF YAH EL

5 — for these are not as you presumed
—intoxicated:
behold, until now it is hour three:
6 but this is that worded by Yah El the prophet:

17 And it becomes, in the final days, words God,
I pour of my Spirit upon all flesh:
and your sons and your daughters prophesy,
and your youths see sights,
and your elders dream dreams:
18 and upon my servants and upon my maids
I pour my Spirit in those days
and they prophesy:
19 and I give signs in the heavens
and omens upon the earth
— blood and fire and vapor of smoke:
20 the sun changes to darkness
and the moon to blood
ere the great and frightening day of Yah Veh comes:
21 and so be it,
— all who call the name of Yah Veh enliven.
Yah El 2:31, 32

YAH SHUA IS LORD AND MESHIAH

22 Men — sons of Isra El, hear these words,
Yah Shua the Nasraya, a man of God,
seen by you with power and signs and omens,
which God worked among you through his hand
— as you know — you
23 this one, being appointed for these,
by the foreknowledge and knowledge and will of God,
you shelemed through the hands of the wicked
and you staked and slaughtered
24 — and God raised him
and released the travail of sheol
because of not being able to hold him in sheol.

THE PROPHECY OF DAVID FULFILLED

25 For David words concerning him,
I have previously seen my Lord evermore
for he upon my right that I not quake:
26 because of this
my heart rejoices and my glory rejoices
and also my body rests upon hope
27 — because you forsake not my soul in sheol
and give not your holy to see corruption:
28 you manifest to me the ways of life:
you fill me with pleasure with your face.
Psalm 16:8—11

29 Men, our brothers,
allow me to boldly word to you
concerning the hierarch father David
— that he died and is entombed
and we have the house of his tomb
toward us until this day.

30 For being a prophet
and knowing that God oathed an oath to him,
that of the fruit of his belly
I seat the Meshiah upon your throne.

31 And previously seeing this,
he words about the resurrection of the Meshiah
that his soul was not left in sheol
— even his body saw not corruption:
32 this Yah Shua God raised
and we all are witnesses.

33 And this is he, exalted at the right of God,
and having taken from the Father
the promise concerning the Spirit of Holiness:
and he has poured this gift
that behold, you see and you hear.

ACTS 2, 3

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34 For David was not ascending into the heavens:
because he himself words,
A word of Yah Veh to my Lord,
Sit by my right
35 until I place your ba'al enemies
the stool of your feet.

Psalm 110

36 So truly, all the house of Isra El knows
that God worked this Yah Shua
— whom you staked
Lord and Meshiah.

TAKING THE GIFT OF THE SPIRIT OF HOLINESS

37 And when they hear this,
they are stupified in their heart
and word to Shimun and to the remaining apostles,
What work we, our brothers?

38 And Shimun words to them,
Repent and be baptized — human by human of you
in the name of the Lord Yah Shua
for the forgiveness of sins:
and take the gift of the Spirit of Holiness:
39 for the promise be to you
and to your sons and to all who are afar
— whomever our God calls.

Yah El 2:32

40 And with many other words,
he is witnessing and seeking of them
when wording,
Enliven from this devious generation.

THE FIRST CONGREGATION

41 And of the humans readily taking his word
trust and are baptized:
and as three thousand souls are added that day:
42 and being steadfast
in the doctrine of the apostles
and partaking in prayer
in crumbling of the eucharist:
43 and awe becomes — becomes to all souls:
and many signs and omens become
— become through the hands of the apostles
in Uri Shelem
44 — and all who are trusting are being in union
— being that all they have is being inward:
45 and those who had been having acquisitions
are merchandising them
and distributing them, human to human
as whatever was being needed:
46 and being steadfast every day
in the priestal precinct, in one soul,
and in the house
crumbling crumbs
and taking nourishment when rejoicing
— and in simplicity of heart
47 glorifying God
when giving a befriending in front of all the people:
and every day our Lord is adding
those being enlivened
to the congregation.

THE DAY OF PENTECOSTI THE FIRST SIGN OF SHIMUN KEPHA

3:1 And so be it,
when Shimun Kepha and Yah Chanan are ascending
in union to the priestal precinct
at the season of prayer — hour nine
2 and behold,
one man, lame from the womb of his mother.
being taken by humans
— who are accustomed to bringing and placing him
at the portal of the priestal precinct
called, Beautiful,
asking justnesses of them entering the priestal precinct:

3 this one, when seeing Shimun and Yah Chanan
entering the priestal precinct,
he is seeking of them to give him justnesses:
4 and Shimun and Yah Chanan, looking at him,
word to him,
Look at us.

5 And he looks at them
when presuming to take whatever from them.

6 Shimun words, I have not silver and gold:
but whatever I have I give to you:
In the name of Yah Shua the Meshiah the Nasraya,
rise and walk!

7 — and he takes his right hand and raises him:
and within that hour his feet and steps strengthen:
8 and leaping, he stands and walks
and enters the priestal precinct with them
— when walking and leaping and glorifying God:

9 and all the people see him
when walking and glorifying God:
10 and they know it is that beggar
sitting every day asking for justnesses
upon the portal called Beautiful
and they fulfill with astonishment and marvel
concerning whatever be:
11 and when he is holding Shimun and Yah Chanan
all the people when amazed,
race toward the portico called Sheleimun.

THE SECOND MESSAGE OF SHIMUN

12 And when Shimun sees
and he answers wording to them,
Men — sons of Isra El, why marvel you at this?

Or why look you at us
— as by our own power or sultanship
we worked this one to walk?

13 The God — he of Abraham
and of Ishaq and of Yaaqub
— the God of our fathers
glorified his son Yah Shua
— whom you shelemed
and denied in front of the face of Philatus
when he was justifying to release him:
14 and you denied the Holy and the just
and asked that a man
— a murderer be given to you
15 — and slaughtered the Hierarch of life
whom God raised from the house of the dead
— and we all are his witnesses.

16 And by trust in his name*,
 this one whom you see and know,
 he strengthened and healed:
 and the trust that is in him
 gives him this health
 in front of you all.
*the name: see 4:10—12

17 However now, our brothers,
 I know that through deceit you worked this
 — as your hierarchs worked:
 18 and God, as whatever he previously preached
 by the mouth of all his prophets
 — that the Meshiah suffer
 he thus fulfilled.

19 So repent and reconcile, so as to wipe your sins,
 when the times of rest come
 from in front of the face of Yah Veh.

20 And he apostolized him to you
 who was being prepared
 — Yah Shua the Meshiah
 21 whom indeed the heavens needed to take
 until the fulness of times of all that God worded
 by the mouth of his holy prophets
 from eternity.

22 For Mosheh indeed words,
 that Yah Veh raises a prophet to you
 — the Lord from your brothers, likewise as I:
 You, hear him in all — whatever he words with you.
Deuteronomy 18: 15, 19

23 And so be it,
 all souls who hear not that prophet,
 those souls destruct from the people.
 24 — and all the prophets from Shemu El
 and those being after
 worded and preached about those days.

25 You are the sons of the prophets
 and of the covenant
 which God placed with your fathers
 when he worded to Abraham,
 And in your seed
 all the generations of the earth eulogize.

26 To you, from the first,
 God raised and apostolized his son
 when eulogizing you
 — if you reconcile and repent of your evils.

THE FIRST PERSECUTION

4:1 And when they are wording these words
 to the people,
 standing over them
 are the priests and the Zaduqaya
 and the hierarchs of the priestal precinct
 2 when angering over them
 because they are doctrinating the people
 and preaching concerning the Meshiah
 and the resurrection from the house of the dead:
 3 and they placed hands upon them
 and guard them to another day
 — because of evening approaching.
 4 And many who hear the word are trusting
 and they number as five thousand men.

THE THIRD MESSAGE OF SHIMUN KEPHA

5 And another day they congregate
 — the hierarchs and elders and scribes
 6 and also Chanan the rabbi priest
 and Qayapha and Yah Chanan and Aleksandraus
 and those having been of the tribe of the rabbi priest
 7 — and when they stand them in their midst
 they are asking,
 In whose power or in whose name work you these?

8 Then Shimun Kepha, filled with the Spirit of Holiness,
 words to them,
 Hierarchs of the people
 and elders of the house of Isra El, hear:
 9 If we this day
 — we are judged of concerning the beautiful
 being to this sick son of humanity
 — by whom this one is healed
 — know this
 — you, and all the people of Isra El,
 that in the name
 of Yah Shua the Meshiah the Nasraya
 — whom you staked
 — whom God raised from the house of the dead
 — in whom, behold,
 this one stands in front of you when healthy.
 11 This is the stone you builders rejected
 — being the head of the corner:
 12 and no other human has redemption
 for we have no other name under the heavens
 given to the sons of humanity,
 wherein we need to enliven.

13 And when they hear
 the words of Shimun and Yah Chanan wording boldly
 they understand
 that they know not the scroll and are unlearned,
 they amaze within:
 and they know
 that they had been responding with Yah Shua.
 14 And they see, standing with them,
 the lame who had been healed,
 they are not able to word whatever against it.

15 Then they misvah them
 to go from the congregation
 — and they are wording one to one,
 16 What work we to them — to these men?
 For behold a sign is manifesting through their hand
 — known to all the inhabitants in Uri Shelem
 and we are not able to refute it:
 17 but that this rumor not spread,
 especially among the people,
 we threaten them
 that this name not be worded again
 by the sons of humanity.
 18 — and they call them and misvah them perfectly
 to not word
 and not doctrinate in the name of Yah Shua.

19 Shimun Kepha and Yah Chanan answer,
 wording to them,
 If it be just in front of God
 to hearken to you more than God, you judge.
 20 For we are not able,
 of whatever we have seen and heard,
 to not word.

ACTS 4, 5

21 And they threaten them and release them
for they find no pretext to place upon their heads
because of the people:
for all humanity is glorifying God over what became:
22 for more than forty years the son has been a man
upon whom this sign of healing became.

PEOPLE OF THE MESHIAH FILLED WITH THE SPIRIT OF HOLINESS

23 And when they are released
they come to their brothers,
and telling all to them
— whatever the rabbi priests and elders had worded:
24 and when they hear,
they lift their voice to God in union, and word,
Yah Veh, you are God,
who worked the heavens and earth and seas
and all having been therein:
25 and you worded through the Spirit of Holiness
by the mouth of David your servant,
Why perceive the people
and the nations consider vanity?
26 The sovereigns of the earth stand,
and sultanships reign in union
upon Yah Veh and upon his Meshiah.

Psalm 2:1, 2

27 For truly, congregated in this city,
concerning the holy one
— your son Yah Shua whom you — you anointed,
are Heraudes and Philataus
with the people and the congregation of Isra El
28 to work all
— whatever your hand and your will
previously preordained to be.
29 And now, Yah Veh, look and see their threats:
and give to your servants
to be preaching your word boldly
30 when extending your hand to healing:
and omens and signs become
in the name of your holy son Yah Shua.

31 And when they seek and pray
the place where they are congregating is quaking
and they all are filling with the Spirit of Holiness,
and boldly wording the word of God.

TRUSTERS SHARE THEIR HOLDINGS

32 And it has been
that the congregation of humanity who are trusting
are of one soul and of one mind:
no human of them
is wording concerning the holdings they acquired
as being his own:
but that all having been theirs
be inward:
33 and with great power
the apostles are witnessing
about the resurrection of Yah Shua the Meshiah
and of great grace having been with all.
34 — there having been no human lacking within
— for who had been acquired fields or houses,
are merchandising them
and bringing the price of whatever they merchandise
35 and placing it toward the feet of the apostles
and giving to human by human
as to whatever they are needing.

36 And Yauseph,
who was named Bar Naba by the apostles,
which translates, Son of Comfort
— a Levaya from the place of Qupraus,
37 having had a field
merchandises it and brings the price
and places it in front of the feet of the apostles.

CHANAN YAH AND SHAPHIRA LIE TO THE SPIRIT OF HOLINESS

5:1 And one man, his name being Chanan Yah,
with his woman, her name being Shaphira,
are merchandising a field
2 and take some of the price and secrete it
— when his woman being perceptive within
and brings of — of the silver
and places it in front of the feet of the apostles.
3 And Shimun words to him, Hanan Yah,
why has Satan thus filled your heart
to falsify to the Spirit of Holiness
to secrete silver from the price of the field?
4 Had it not been your own
ere your merchandising?
And again, by merchandising,
had you not sultanship over the price?
Why place you in your heart to work your will in this?
You falsify, not to the sons of humanity, but to God.

5 And when Hanan Yah hears these words
he falls and dies:
and so be it,
a great fear upon all those that hear:
6 and the lads who are there rise and congregate
and go and entomb him.

7 And from after, being three hours,
his woman also enters
when not knowing what had become

8 And Shimun words to her, Word to me,
if you merchandised the field for this price?
And she words, Yes, for this price.

9 And Shimun words to her,
Because you find it worthy to test the Spirit of Yah Veh,
behold, the feet of the entombers of your master
are at the portal, and eject you.

10 And within the hour,
she falls in front of his feet and dies:
and the lads enter, and when they find her dead:
and lead her and store her
and entomb her over alongside her master.

11 And so be it,
a great fear upon all the congregation
and upon all who hear.

SIGNS AND MANLY OMENS

12 And so be it,
— being through the hands of the apostles
many signs and manly omens among the people:
and they all are congregating in union
in the portico of Sheleimun.

13 And of the other humans,
no human dares approaching toward them:
but the people are greatening them:

14 and more are being added
 who are trusting in the Lord
 — congregations of men and of women
 15 — so as into the markets,
 they are ejecting the infirm
 when casting them upon pads
 — that when Shimun is coming
 that even his shadow descend upon them:
 16 — and also many coming to him
 from other cities surrounding Uri Shelem,
 when coming, are bringing the sick
 and those being with foul spirits
 — and all are being healed.

THE SECOND PERSECUTION

17 And they are filling with envy
 — the rabbi priest and all with him
 having been of the doctrine of the Zaduqaya
 18 and they place their hands upon the apostles
 and hold them bound in the guardhouse.
 19 Then in the night
 the angel of Yah Veh opens the guardhouse portal
 and ejects them, and words to them,
 20 Go, stand in the priestal precinct
 and word to the people
 of all the words of this life.
 21 — and they go at the season of dawn
 and enter the priestal precinct and are doctrinating:
 and the rabbi priest and those with him
 call their comrades and the elders of Isra El
 and apostolize to the guardhouse
 to bring the apostles:

22 and when those who are apostolized by them go
 and find them not in the guardhouse:
 and they return and come,
 23 wording,
 We indeed found the guardhouse held safely,
 and also the guards standing over the portals:
 and we opened and found no human there.

24 And when they hear these words
 — the rabbi priests
 and the hierarchs of the priestal precinct
 they are being amazed about them
 and reasoning what these be.

25 Then a human comes and notifies them
 that those men you confined in the guardhouse
 behold,
 they are standing in the priestal precinct,
 doctrinating the people.

26 Then the hierarchs go with the guards
 and bring them with no violence
 for they are frightening, lest the people stone them:

27 and when they bring them
 they stand them in front of all the congregation
 and following, the rabbi priest words to them,
 28 In misvahing, misvahed we not to you
 that humanity is not to be doctrinating in this name?
 And you — behold,
 you fill Uri Shelem by your doctrine
 and you will to bring the blood of this man upon us.

29 Shimun with the other apostles word to them,
 We need be persuaded by God
 more than the sons of humanity.

30 The God of our fathers raised Yah Shua
 whom you slaughtered when hanging upon a tree:
 31 Him — this one God raised
 — Hierarch and Lifegiving
 and exalted him by his right
 so as to give repentance and forgiveness of sins
 to Isra El:

32 and we are witnesses of these words
 and also the Spirit of Holiness
 whom God gave to them who first trusted in him.

33 And when they are hearing these words
 they are inflaming with anger,
 and reasoning to slaughter them.

34 And one of the Pherisa is rising
 — his name being Gamali El
 — a doctrinator of the torah
 precious by all the people:
 and he misvahs

that they eject the apostles outside for a little season:
 35 and words to them, Men — sons of Isra El,
 heed your souls
 and see what is needing to work
 concerning these humans.

36 for from ere these times,
 rose Tauda, wording concerning his soul,
 of being a Rabbi:
 and going after him are as four hundred men
 — and he was slaughtered
 and those going after him disperse
 being as naught whatever.

37 And from after, Yah Huda — a Gelilaya rises
 in the days of scribing humanity for the head silver,
 and turns many people after him: and he dies:
 and all who are going after him disperse.

38 And now I word to you,
 Depart from these humans, and leave them:
 for if these reasonings or these works be of humanity
 they release and pass over:

39 and if of God, your hand nullifies it not:
 lest ever

you are found to stand against God.
 40 — and they are convinced by him
 and they call the apostles
 and scourge them
 and misvah them
 to not be wording in the name of Yah Shua
 and release them.

41 And they go from in front of them
 — when cheering of being worthy
 to be despised because of his name:

42 and they are not hushing
 — doctrinating every day in the priestal precinct
 and in the house
 and evangelizing about our Lord
 Yah Shua the Meshiah.

THE MINISTRY OF TABLES

6:1 And in thoses days when the disciples abound
 there is a murmuring of the disciples of Yaunaya
 concerning the Hebraya
 for neglecting the widows in the every day ministry:

2 and the twelve apostles call
 all the congregation of the disciples,
 and word to them,
 It is not well to leave the word of God,
 and minister tables:

3 so examine, my brothers,
and select seven men of you
concerning whom you have witness
— full of the Spirit of Yah Veh and wisdom
4 and we — we be steadfast in prayer
and in the ministry of the word.

5 And this word pleases
in front of all the people
and they select Estephanaus
a man being filled with trust and the Spirit of Holiness,
and Philipaus
and Perakaraus
and Niqanaur
and Timaun
and Parmina
6 and Niqalaus a proselyte — of Anteyukaya:
these stand in front of the apostles:
and when they pray
they place their hands upon them.

7 And the word of God is greatening:
and abounding in the number of disciples
in Uri Shelem greatly:
and many people of the Yah Hudaya
are hearing the trust.

The THIRD PERSECUTION

8 And Estephanaus, is filling of grace and power,
is working signs and marvels among the people:
9 and they are standing
— humans of the congregation
called Libertinu
and Qurinaya and Aleksandriya
and them of Qiliqiya and of Asiya:
and they are debating with Estaphanaus:
10 and they are not able to stand against
the wisdom and the spirit wherein he is wording.

11 Then they apostolize men
and doctriate them to word,
We heard him wording words of blasphemy
concerning Mosheh and concerning God!
12 — and they trouble the people
— and the elders and the scribes
come and stand over him
and seize him and bring him midst the congregation:
13 and stand false witnesses, who word,
This man ceases not to word words
against the torah and concerning this holy place
14 — for we hear him wording
that this Yah Shua the Nasraya
releases this place,
and changes the customs Mosheh shelemed to us.
15 — and all sitting in the congregation look at him
and see his face as the face of an angel.

THE MESSAGE OF ESTAPHANAUS

7:1 And the rabbi priest asks if these be thus
2 — and he words, Men, brothers and fathers, hear!
The God of glory
was seen by our father Abraham
when he had been in Beth Nahrin
while not yet having come and inhabited Charan:
3 and he is wording to him,
You, go from your earth
and from toward your sons and kindred:
and come to the earth I show you.

4 And then Abraham goes
from the earth of the Kaledaya
and comes to inhabit in Charan:
and from there, when his father dies,
God moves him to this earth
wherein you inhabit this day:
5 and he gives him no inheritance therein
— no, not even a foot tread:
— and having professed giving it to him
so as to inherit
— and to his seed when no son having been.

6 And God words with him, when wording to him,
that your seed becomes a sojourner
in the earth of aliens:
and they are worked and vilified four hundred years:
7 and the people for whom they worked in servitude,
I judge, words God:
and from after these
they go and work for me in this place.

8 And he gives him the covenant of circumcision
and then births Ishaq
and circumcises him the eighth day:
and Ishaq births Yaaqub:
and Yaaqub births the twelve fathers:
9 and the fathers jealouse Yauseph
and merchandise him into Mesrein:
and God being with him
10 and he is rescuing him from all his tribulations
and gives him grace and wisdom
in front of Pherun sovereign of Mesrein:
and he stands him as hierarch
over Mesrein and over all his house.

11 And so be it,
a famine and great tribulation
in all of Mesrein and the earth of Kenaan
and our fathers not having aught to satisfy:
12 and when Yaaqub hears of having crops in Mesrein
he is apostolizing our fathers the first time:
13 and when they go the second time
Yauseph acknowledges his soul to his brothers:
and Pherun is notified of the kindred of Yauseph
14 and Yauseph apostolizes to bring his father Yaaqub
and all his kindred to him
being — being in number, seventy—five souls:
15 and Yaaqub descends into Mesrein and dies there
— he, and our fathers
16 and they are removed to Sekim
and placed in the tomb
having been merchandised by Abraham with silver
from the sons of Hemur:
17 and when it arrives
— the time that was being professed
— being oathed by God to Abraham,
the people are abounding and prevailing in Mesrein
18 — until another sovereign rises over Mesrein
who is not knowing Yauseph
19 and he schemes concerning our kindred
and vilifies our fathers
and is misvahing that our barely birthed
be cast away and not live
20 — at which time Mosheh is birthed
being befriended by God
— and he greatens three months
in the house of his father:
21 and when he is cast by his mother
the daughter of Pherun finds him
and greatens him as her son:

22 and Mosheh is disciplined
in all the wisdom of Mesraya
being prepared in words and also in works:
23 and when being a son of forty years
it is ascending upon his heart
to visit his brothers, the sons of Isra El:
24 and seeing one of the sons of his tribe
being ruled in violence,
he defends him and works judgment to him
and slaughters the Mesraya:
who is offending therein
25 — and he is presuming
that his brothers, the sons of Isra El, understand
that God, through his hand, gives them redemption:
and they understand not.

26 And on another day
he sees them when contending one with one
persuading them to pacify, when wording,
Men, because you are brothers,
why offend you one to one?

27 And he who is offending his comrade
rejects him from toward him, wording to him,
Who stands you a hierarch and judge over us?
28 — lest you seek to slaughter me
as you slaughtered the Mesraya yesterday!

29 And at this word, Mosheh flees,
and becomes a sojourner in the earth of Medyan
where he is birthing two sons.

30 And when he fulfills forty years there
he sees, in the wilderness of the mountain of Sinai,
an angel of Yah Veh in a fire
burning in a brier:
31 and when Mosheh sees, he marvels at the sight:
and when he approaches to see
Yah Veh words to him in a voice,
32 I — I AM the God of your fathers
the God of Abraham
and of Ishaq
and of Yaaqub.

So when Mosheh is trembling
not daring to look at the sight
33 — and Yah Veh words to him,
Release your sandals from your feet
for the earth whereon you are standing is holy.

34 In seeing,
I have seen the tribulation of my people in Mesrein
and I hear their sighs
— and I descend to rescue them:
— and now come, I apostolize you to Mesrein.

35 This Mosheh, wherein they denied,
when wording,
Who stands you hierarch and judge over us?
— this one God apostolized
hierarch and redeemer to them
through the hand of the angel
who was seen by him in the brier.
Exodus 3:2—6

36 This one, going with them,
when he worked signs and marvels and manly omens
in the earth of Mesrein
and in the Sea of Reeds
and in the wilderness forty years

37 — this Mosheh,
who worded to the sons of Isra El,
Yah Veh your God raises a prophet to you
of your brothers, like to me, hear him:
Deuteronomy 18:15, 18, 19

38 — this one,
being in the congregation in the wilderness
with the angel who was wording to him
and with our fathers in the mountain of Sinai
who took the living words to give to us
39 — whom our fathers willed to not obey
but forsook him
and in their hearts returned to Mesrein,
40 when wording to Ahrun,
Work us gods to go in front of us
— because this Mosheh
who went with us from the earth of Mesrein
— we know not what became of him.

41 And they work them a calf in those days
and sacrifice a sacrifice to the idols
and are rejoicing in the works of their own hands:
42 — and God turns,
and shelems them
to work for the powers of the heavens:
as scribed in the scripture of the prophets,
Why, for forty years in the wilderness,
offered you slaughters or sacrifices to me,
sons of Isra El?

43 But you carried the tabernacle of Malkum
and the star of your god Rephan
— images you worked for worshipping
— and I removed you afar from Babel.

44 Behold, the tabernacle of witness of our fathers
in the wilderness,
as whatever he had been misvahing,
wording with Mosheh
to work in the image he was shown
45 — and this tabernacle also,
in bringing, our fathers brought in with Yah Shua*
to the earth God gave to them
— an inherence from those people
that he cast from in front of them
— and it was led about until the days of David
46 — who were found friendly in front of God
and asked that he find a tabernacle
for the God of Yaaqub.

47 And Sheleimun builds a house to himself.
*Yah Shua: successor of Mosheh

48 The Highest lodges not in the works through hands:
as the prophet words,
49 The heavens are my throne
and earth is the stool under my feet.
What house build you for me?
words Yah Veh,
Or what is the place of my rest?
Yesha Yah 46:1, 2

50 Behold, has not my own hand worked all these?

51 Behold, you hard of neck
and not circumcised in heart and hearing,
you are ever more against the Spirit of Holiness:
— as your fathers stood, you also.

52 For who of the prophets
have your fathers not persecuted and slaughtered?
who previously showed
about the parousia of the Just one
— whom you shelemed and slaughtered?

ACTS 7, 8

53 And you took the torah
through the hand of the misvah of angels
and guarded not.

ESTEPHANAUS IS STONED

54 And when they are hearing these
and they are filling their souls with anger
and gnashing upon him with their teeth:
55 and when he,
being filled with trust and the Spirit of Holiness,
he looks into the heavens and sees the glory of God
and Yah Shua, when standing by the right of God,
56 and he is wording,
Behold, I see the heavens when opening
and the Son of humanity
when standing by the right of God.

57 And they are shouting with a resounding voice
and shutting their ears
and all are assaulting upon him
58 and taking him and ejecting him outside of the city
and are stoning him:
and those who are witnessing concerning him
are placing their garments
toward the feet of a lad — one called Shaul:
59 and they are stoning Estaphanaus
when he is praying, and he is wording,
Lord Yah Shua, take my spirit.
60 — and when he places his knees
he shouts with a resounding voice,
Our Lord, raise not this sin to them.
— and when he words this, he sleeps:

8:1* — and Shaul wills to be partaking of his murder.

*8: 1 is the final verse of 7

FOURTH PERSECUTION

8:2 And so be it, in that day,
a great persecution
of the congregation in Uri Shelem:
and they all disperse
to the fields of Yah Hud and also among Shamraya
— outside of the apostles only:
2 — and men of trust store and entomb Estaphanaus
and mourn greatly over him.

3 And Shaul is persecuting the congregation of God
when entering houses
and dragging men and women
and sheleming them to the guardhouse:
4 and those being dispersed
are going around preaching the word.

PHILIPAUS WORKS SIGNS

5 And Philipaus descends to the city of Shamraya
and is preaching to them concerning the Meshiah:
6 and when they are hearing his word
the sons of humanity being there
are heeding him
and are being convinced by all he is wording
and seeing the signs he is working:
7 for many being held by foul spirits
are shouting with a resounding voice
and are ejecting from them
and other paralytics and lame are being healed
8 and there is a great cheering in that city.

9 And there has been one man named Shimun
inhabiting within the city a vast time:
and with his sorceries
is deceiving the people of the Shamraya
when greatening his soul
wording, I — I AM the Rabbi!
10 — to whom all are heeding
great and fragmented, wording,
This is the Rabbi of God.
11 — and they all are being persuaded by him
because for a vast time
he was astonishing them with his sorceries.

12 And when they are trusting Philipaus
evangelizing the sovereignty of God
in the name of our Lord Yah Shua the Meshiah
they are baptizing men and women:
13 and Shimun also is trusting and being baptized
and is following Philipaus
when seeing the signs and great powers
being through his hand
— being astonished and marveling:
14 — and when the apostles at Uri Shelem hear
that the people of Shamraya
had taken the word of God,
they apostolize
Shimun Kepha and Yah Chanan to them
15 — and they descend and pray over them
as to taking the Spirit of Holiness
16 — for he had not fallen upon one of them yet
— and only having been baptized
in the name of our Lord Yah Shua:
17 then, placing their hands upon them,
and they are taking the Spirit of Holiness.

18 And when Shimun sees
that through the placing of hands of the apostles
the Spirit of Holiness is given
he offers them silver,
19 when wording, Give me also this sultanship,
that upon whomever I place hands,
is taking the Spirit of Holiness.

20 Shimun Kepha words to him,
Your silver goes with you to destruction!
— because you, presume that the gift of God
is acquired through acquisitions of the world:
21 you have neither part nor lot in this trust
because of your heart not being straight
in front of God:
22 however repent of this your evil
and seek of God
lest he forsake the deceit of your heart
— for in the gall of bitterness
and in the bond of unjustness
I see you as having been.

24 And Shimun answers, wording,
You — seek of God, in my stead,
lest these which you word come upon me.

25 And Shimun and Yah Chanan
when they had doctriated the word of God
they return to Uri Shelem
and evangelize in many villages of the Shamraya.

PHILIPAUS AND THE KUSHAYA

26 And the angel of Yah Veh words with Philipaus,
wording,
Rise and go south
the way to the desert that descends
from Uri Shelem to Gaza.

27 And he rises, goes and meets one eunuch
having come from Kush
whose sultanship is under Qandaq
sovereigness of the Kushaya
being sultan over all her treasure
— and coming to be worshipping in Uri Shelem:
28 and when returning
goes sitting upon his chariot
recalling Yesha Yah the prophet.

29 And the Spirit words to Philipaus,
Approach and follow this chariot.

30 And when Philipaus approaches
he hears that he is recalling the prophet Yesha Yah
and words to him,
If you understand what you are recalling?

31 And he words, How am I able to understand
unless if humanity instruct me?
— and he seeks of him — of Philipaus
to ascend and sit with him.

32 And the section of the scripture
wherein he is recalling is this:
As a lamb to the slaughter he is lead
and as a sheep hushing in front of his shearer
thus he opens not his mouth:
33 in humiliation
from confinement and from judgment he is lead:
and his generation, who tells
— that his life is taken from the earth?
Yesha Yah 53:7, 8

34 And the eunuch words Philipaus,
I seek of you,
concerning whom words the prophet this
— concerning his own soul
— or concerning another human?

35 Then Philipaus opens his mouth
and begins from this — from this scripture
and evangelizes concerning our Lord Yah Shua to him:
36 and when they go on the way,
they are arriving at one place having water therein
and the eunuch is wording, Behold, water!
What hindrance is there that I be baptized?

37 And Philipaus words,
If you trust from all your heart, you are allowed.
And he answers, wording,
I trust that Yah Shua Meshiah is the Son of God.*
*Not in the Aramaic

38 And he is misvahing the chariot to stand:
and the two descend into the water
and Philipaus baptizes the eunuch.

39 And when they ascend from the water
the Spirit of Yah Veh seizes Philipaus
so that the eunuch sees him not again:
but he is going on his way when cheering.

40 And Philipaus is found at Azautaus:
and from there he is going around
and evangelizing in all the cities
until he comes to Qesarya.

YAH SHUA CONFRONTS SHAUL

9:1 And Shaul, still fulfilling threats and anger,
and murder upon the disciples of our Lord,
2 and he asks of the rabbi priests for epistles
to give to Darmesug — to the congregations
that if he finds any disciplined in this way
— men or women
to bring them bound to Uri Shelem.

3 And when he is going and begins arriving at Darmesug
suddenly from below, shining upon him,
a light from the heavens
4 and he falls upon the earth
and hears a voice wording to him,
Shaul, Shaul, why persecute you me?
It is hard for you to kick the stings.

5 And he answers, wording, Who are you, my Lord?
And our Lord words,
I — I AM Yah Shua the Nasraya
whom you persecute:

6 he words, Lord, what will you that I do?
And the Lord words to him,*
*Not in the Aramaic
but rise and enter the city
and there be worded with
concerning whatever you need to work.
he words, Lord, what will you that I do?
And Lord words to him,*
*Not in the Aramaic

7 — and the men going with him in the way
are standing when being astonished
— because of hearing a voice only
and seeing no human:
8 and Shaul rises from the earth
seeing naught whatever when his eyes are opening
when holding his hand they bring him to Darmesug:
9 and he sees not for three days
and eats not and drinks not.

10 And there has been one disciple in Darmesug,
his name being Chanan Yah:
and the Lord words to him in a sight,
Chanan Yah!

And he words, Behold, I — my Lord.

11 And our Lord words to him, Rise,
and go to the market called Straight
and seek in the house of Yah Huda
for Shaul — having been from the city of Tarsaus.
For behold, when he is praying.
12 he sees in a sight
a man named Chanan Yah, who enters
and places his hand upon him so as to open his eyes.

13 And Chanan Yah words, My Lord,
I hear from many concerning this man
— how many evils
he suffers upon your holy at Uri Shelem:

14 and behold,
here he also has sultanship from the rabbi priests
to bind all who call upon your name.

15 And the Lord words to him, Rise and go:
because he is a select vessel to me
to bear my name to the peoples and sovereigns
and among the sons of Isra El:
16 for I show him
how much to prepare to suffer because of my name.

SHAUL FILLED WITH THE SPIRIT OF HOLINESS

17 Then Chanan Yah goes to the house
and placing his hand upon him, and wording to him,
Brother Shaul,
Our Lord Yah Shua apostolized me
— he who was seen by you
in the way when you were coming,
so as to open your eyes
and fill you with the Spirit of Holiness.

18 And straightway,
that like flakes are falling from his eyes
and his eyes open and he rises and he is baptized:
19 and he takes nourishment and empowers.
and being days toward the disciples
who have been at Darmesuq.

SHAUL PREACHES YAH SHUA, THE SON OF GOD

20 And straightway he is preaching
in the congregations of the Yah Hudaya
concerning Yah Shua being the Son of God:
21 and all who are hearing him are being astonished
and wording, Is this not he who was persecuting
all who were calling this name in Uri Shelem
— and also here concerning
— concerning these being apostolized
— so as to bind them
and to lead to the rabbi priests?

22 And Shaul, being more empowered,
quakes the Yah Hudaya inhabiting Darmesuq
when showing that this is the Meshiah.

23 And when the days there abound,
the Yah Hudaya work upon deceit to slaughter him:
24 and Shaul was shown the plot
that they are seeking to work to him:
and they are guarding the portals of the city
day and night
to slaughter him.

25 Then the disciples place him in a basket
and lower him by the wall by night.

SHAUL IN URI SHELEM

26 And he goes to Uri Shelem,
and wills to be following with the disciples:
and they all are awing of him
and not trusting his being a disciple:
27 and Bar Naba takes him
and brings him to the apostles
and tells them
how he he had seen the Lord in the way
and how he had worded with him
and how he had worded boldly at Darmesuq
in the name of Yah Shua:
28 and entering with them
and going in Uri Shelem

29 and wording in the name of Yah Shua boldly
and debating with the Yah Hudaya
who are knowing Yaunait:
and they will to be slaughtering him.

SHAUL IN TARSUS

30 And when the brothers know,
they descend him to Qesarya,
and from there apostolize him to Tarsaus:
31 and however the congregation
in all Yah Hud and Gelila and Shamrin
had been having shalom within
when building and disciplining in the fear of God
and abounding in the comfort of the Spirit of Holiness.

SHIMON HEALS A PARALYTIC

32 And so be it,
when Shimun is going around the cities,
he is also descending to the holy
inhabiting the city of Lud:
33 and he finds one man named Aniyus
being cast upon his pad — a paralytic for eight years:
34 and Shimun words to him, Aniyus,
Yah Shua the Meshiah heals you!
Rise and straighten your pad!
— and straightway he rises:
35 and all who inhabit Lud and Sharauna see him
and turn to God.

SHIMUN RAISES ONE DEAD

36 And there has been one disciple*
in the city of Yuphi named Tebitha,
*feminine
which translates wording, Gazelle:*
* Not in the Aramaic
this one, being rich in works and graced in justnesses
that she is working.

37 And within days she sickens and dies
and they wash her and place her in an upper room:
38 and the disciples are hearing
that Shimun is in the city of Lud
being over alongside Yuphi:
and they are apostolizing two men to him
seeking of him to not neglect
to come near them:
39 — and Shimun rises and goes with them:
and when he comes
they ascend him into the upper loft:
and all the widows congregate standing about him
when weeping
and showing him the linens and garments
— these that Tebitha had given when alive.

40 And Shimun ejects all humanity outside
and kneels upon his knees and prays:
and turns toward the corpse and words,
Tebitha, Rise!*

*Tebitha Qam

And she opens her eyes
and seeing Shimun, she sits:
41 and he extends his hand to her and raises her
and calls the holy and widows
and gives her to them when alive.
42 — and this is known in all the city
and many trust in our Lord.

43 And so be it,
he is in Yuphi not a few days
when lodging in the house of Shimun a tanner.

THE VISION OF QURNILIYAUS

10:1 And there has been one man in Qesarya
 — a centurion his name being Qurniliyaus
 of the squad called Italiqi
 2 — and being just and awing of God
 — he and all his house
 — who working many justnesses to the people
 and evermore seeking of God
 3 — this one sees an angel of God
 in sight as a face — openly
 at hour nine of the day
 entering to him and wording to him, Qurniliyaus!

4 And he looks at him and awes,
 and words, What, my Lord?

 And the angel words to him,
 Your prayers and your justnesses ascend
 — a remembrance in front of God:
 5 and now apostolize men to the city of Yuphi
 and bring Shimun who is called Kepha
 6 — behold,
 he lodges in the house of Shimun a tanner
 being upon the hand of the sea:
 he words to you what you must do.*
 *Not in the Aramaic

7 And when the angel wording with him goes
 he calls two of his sons of the house
 and one servant who awes God
 who are obeying him:
 8 and he tells all he is seeing to them
 and apostolizes them to Yuphi.

THE ASTONISHMENT OF SHIMUN

9 And on another day,
 when they are journeying on the way
 and near the city,
 Shimun ascends to the roof to pray at about hour six:
 10 and he famishes and wills to be eating:
 and when they are preparing for them
 an astonishment falls upon him
 11 and he sees the heavens when open:
 and one vessel
 when bound at the four corners
 as being a great linen
 being lowered from the heavens upon the earth
 12 having all live beings within
 — quadrepeds* and creepers
 and flyers of the heavens:
 *four footers

13 and a voice comes to him, wording,
 Rise, Shimun! Slaughter and eat!

14 And Shimun words, So be it not, my Lord:
 for I never ever have I eaten at all
 of abominated and impure.

15 And again, time two, a voice being to him,
 What God purifies, you abominate not!
 16 — and this is being times three
 and the vessel exalts into the heavens.

17 And when Shimun marvels in his soul
 why he sees this sight,
 those men
 who had been apostolized by Qurniliyaus arrive
 and ask about the house wherein Shimun is lodging:
 and they come
 and stand about the portal of the dwelling,

18 and they are calling there
 and asking whether Shimun called Kepha
 is lodging there.

19 And when Shimun is considering the sight
 the Spirit words to him,
 Behold, three men are seeking you!
 20 Rise and descend and go with them
 — when not doubting in your mind
 because I apostolized them.

21 Then Shimun descends to those men
 apostolized to him from Qurniliyaus:*
 and words to them, Behold, I am whom you seek:
 because of what pretext are you present?
 *Not in the Aramaic

22 And they word to him,
 One man named Qurniliyaus — a centurion
 just, and one who awes of God,
 and witnesses
 over all the peoples of the Yah Hudaya
 was worded to in the sight of a holy angel
 to apostolize you to enter his house
 and to hear word from you.

23 So he invites them where he is lodging:
 and after a day he goes
 — and going with them are humans
 — humans of the brothers of Yuphi:
 24 and on another day they enter Qesarya
 and Qurniliyaus is abiding for them
 when all his kindred sons are congregating to him
 and also the beloved friends having been his:
 25 and when Shimun enters, Qurniliyaus meets him,
 and falls worshipping at his feet:

26 and Shimun raises him and words to him,
 Rise! I also am a son of humanity — I!

27 And when wording with him
 he enters and finds many being there
 and he words to them,
 28 You — you know that man is not allowed
 — a Yah Hudaya to follow a human
 — an alien not being a son of the tribe
 — and God showed to me
 to not word about humanity
 as impure or abominate:
 29 because of this, I came readily
 when you apostolized after me:
 however I ask you,
 Because why apostolize you after me?

30 And Qurniliyaus words to him,
 It has been four days until now
 behold, of my fasting:
 and at hour nine, when praying in my house,
 one man standing in front of me
 when clothed in white
 31 and wording to me,
 Qurniliyaus, your prayer is heard,
 and your justnesses are being a remembrance
 in front of God:

32 however apostolize to the city of Yuphi
 and bring Shimun called Kepha:
 behold, he lodges in the house of Shimun
 a tanner upon hand of the sea
 — and he comes wording with you.

ACTS 10, 11

33 And straightway I apostolized to you
and you worked well in coming:
and behold, we are all in front of you,
and will to hear all
— whatever is misvahed to you
from toward God.

THE FOURTH MESSAGE OF SHIMUN

34 And Shimun opens his mouth, and words,
In truth
I overtake that God is not a hypocrizing hypocrite:
35 but in all peoples,
who awe of him and work justness
are acceptable to him.
36 For the word he apostolized to the sons of Isra El
evangelizing shalom and peace
through Yah Shua the Meshiah:
— this one is Lord of all:
37 and you also — you know the word
that being in all Yah Hud
following from Gelila
after the baptizing Yah Chanan preached
concerning Yah Shua from Nasrath
38 whom God anointed with the Spirit of Holiness
and empowered
is he — going around
and healing all who were harmed by evil
— because of God being with him:
39 and we are witnesses concerning all that he worked
in all the earth of Yah Hud
and in Uri Shelem
— this one the Yah Hudaya hanged upon a tree
and slaughtered
40 — whom God raised on day three
and gave him to be seen openly
41 — and not to all the people
but by us who were selected by God
being witnesses of him
— that ate and drank with him
from after his resurrection from the house of the dead:
42 and he misvahed us
to preach and witness to the people
that this is he who is appointed by God
— the judge of the living and of the dead:
43 and concerning whom all the prophets witness
that all who trust on his name take forgiveness of sins.

THE SPIRIT OF HOLINESS POURED UPON THE PEOPLE

44 And when Shimun is wording these words,
the Spirit of Holiness is descending
upon all hearing the word:
45 and they astonish and amaze
— those brothers of the circumcision
who came with him
that also upon the peoples
the gift of the Spirit of Holiness is pouring:
46 for they are hearing them
when wording in tongues and tongues,
and God is being greatened.
And Shimun is wording,
47 Unless humanity is able to forbid water
that these not be baptized,
who behold, took the Spirit of Holiness as when we —
48 — then he misvahs them to be baptized
in the name of our Lord Yah Shua the Meshiah.
And they seek of him so as to abide toward day.

11:1 And the apostles and brothers in Yah Hud
are hearing
that even the peoples are taking the word of God:
2 and when Shimun ascends to Uri Shelem
they of the circumcision are judging with him,
3 when wording,
You entered to uncircumcised humanity
and ate with them.
4 And Shimun begins after and after
wording to them,
5 When I was praying in Yuphi:
I see in a sight
— one vessel descending being like a linen
being bound by four corners
being lowered from the heavens:
until coming toward me:
6 and I look within
and see there have been living beings within
— quadrepeds* and creepers of the earth
and also flyers of the heavens:
7 and I am hearing a voice wording to me,
Rise, Shimun! Slaughter and eat!
*four footers
8 And I word, So be it not, my Lord:
for never ever has naught impure or that abominates
entered my mouth
9 And again
a voice is wording to me from the heavens,
What God purifies, abominate not.
10 — and this is being three times
— and all are ascending into the heavens.
11 And within the hour, there are three men
apostolized to me by Qurniliyaus of Qesarya:
coming and standing upon the portal of the dwelling
where I am lodging within:
12 and the Spirit is wording,
Go with them, with no doubt:
and these six brothers are also coming with me
and we enter the house of the man:
13 and he tells us how he saw an angel in his house,
who stands and words to him,
Apostolize men to the city of Yuphi
and summon Shimun called Kepha:
14 and he words words with you
whereby you and all your house enliven.
15 And when I am following there to word
the Spirit of Holiness descends upon them
as when upon us from before:
16 and I remembered the word of our Lord,
wording, Yah Chanan baptized with water,
and you, baptize with the Spirit of Holiness.
17 So if God gives the gift equally
to the peoples
who trust on our Lord Yah Shua the Meshiah
as also to us,
who be I — to be able to to hinder God?
18 And when they hear these words
they hush and glorify God, wording,
Then indeed God also gives the peoples
repentance to life.

THE FIRST KRISTEYANA*

19 And those being dispersed
by the tribulation
— concerning Estaphanaus
is reaching until Puniqi
and also at the place of Qupraus
and to Antiyauki
when not wording the word with humanity.
— except only with the Yah Hudaya.

20 And there have been humans of them
— from Qupraus and from Qurini:
these are entering Antiyauki
and wording with the Yaunaya,
and evangelizing about our Lord Yah Shua:
21 and the hand of Lord having been with them
and many trusting and turning to the Lord:
22 and this is being heard in the ears
of the sons of the congregation in Uri Shelem:
and they apostolize Bar Naba to Antiyauki
23 — and when he comes there
and sees the grace of God, he cheers,
and is seeking of them
that with all their heart, they be following our Lord.

24 Because of him being a graced man
and sheleming with the Spirit of Holiness
and with trust:
and many peoples are being added to our Lord.

25 And he goes to Tarsaus to seek Shaul:
26 and when finds him
he has him with him to Antiyauki:
and all year
they are congregating in union in the congregation
and doctrinating many peoples:
and from then on
they first call, in Antiyauki,
the disciples as Kristeyana*.

*Hellene form of Christian

27 And in these days
prophets come there from Uri Shelem to Antiyauki:
28 and one of them, his name being Agabus
rises and notifies by the Spirit
that there is to be a great famine in all the earth
— this famine being
in the days of Qesar Qelaudiyaus.

29 And however the disciples
— as to whatever they had been having
— human by human of them
discern to apostolize to the ministry
to the brothers who inhabit Yah Hud:
30 and they apostolize
through the hands of Bar Naba and Shaul
to the elders there.

THE FIFTH PERSECUTION

12:1 And at that time
placing his hands upon humans of the congregation
so as to vilify them
is Heraudes the sovereign, his name being Agripaus:
2 and he slaughters with the sword
Yaaqub the brother of Yah Chanan:
3 and when he sees it pleases these Yah Hudaya
he is adding to also take out Shimun Kepha
— these having been the days of matsah:

4 and he takes him and casts him in the guardhouse
and shelems to him sixteen strategists to guard him:
so that from after the Pasach
to shelem him to the people of the Yah Hudaya.

5 And when Shimun is being guarded
in the guardhouse:
steadfast prayer is being offered by the congregation
in his stead to God:

6 and within night toward dawn
he is preparing to shelem him when he sleeps
— being between two strategists
and being bound with two fetters
and others guarding the portals of the guardhouse

7 an angel of Yah Veh stands by above him
and a light shines in all the house
and he pokes him on his side and raises him
and words to him, Rise quickly!
— and his fetters fall from his hands.

8 And the angel words to him,
Bind your loins and sandal your sandals.
— and thus he works.

And again he words to him,
Clothe your covering and come after me.

9 And he is going after him
when not knowing of it being true
that being — being through the hand of the angel
for he is presuming he is seeing a sight.

10 And when they pass by
the first and the second guard
they come until the portal of iron
and it opens to them by its own soul:
and when they go and cross over one market
the angel departs from toward him.

11 Then acknowledging, Shimun words,
Now I know in truth
that Yah Veh apostolized his angel
to escape me from the hand of Heraudes the sovereign
and from whatever
the Yah Hudaya are reasoning concerning me

12 And when he understands,
he comes to the house
of Maryam the mother of Yah Chanan
who is named Marquas
— because many brothers there
are congregating to pray:

13 and he knocks at the portal of the dwelling,
and going to answer is a lass named Raude:

14 and she knows the voice of Shimun:
and for cheer, she opens not the portal,
but turns in a race, wording to them,
Behold, Shimun stands
upon the portal of the dwelling.

15 And they word to her, In quaking, you are quaking!
— but she affirms these as being thus:
then they word to her, Most certainly it is his angel.

16 And Shimun is knocking at the portal
and they go see him and astonish:

17 and he is waving his hand so as to hush them
and enters, telling them
how Yah Veh ejected him from the guardhouse:

And he words to them,
Tell these to Yaaqub and the brothers.
— and in going, he goes to another place.

18 And when, being dawn,
there being — being a riot among the strategists
concerning Shimun — what became of him:
19 and when Heraudes seeks him, and finds him not,
he judges the guards and misvahs that they die:
and he goes from Yah Hud to being in Qesarya

HERAUDES IS MAGGOT EATEN

20 And because of him being provoked
concerning the Suraya and concerning the Saidanaya
they congregate and come to him in union
and convince Belastaus
the chamberlain of the sovereign:
and they ask that there be peace
— because the provision of their place
is from the sovereigndom of Heraudes.

21 And on an eminent day,
Heraudes,
being clothed in clothing of the sovereigndom,
sitting upon his bamah
and wording with the congregation:
22 — and all the people are shouting and wording,
These — the daughters of the voice of God
not being of the sons of humanity!
23 — and for not giving the glory to God
within the hour an angel of Yah Veh plagues him
and he is swarming with maggots and dies.

24 And the evangelism of God
is being preached and greatens:
25 and Bar Naba and Shaul
return from Uri Shelem to Antiyauki
from after they shelem their ministry:
and they guide with them
Yah Chanan who is named Marqua.

SHAUL AND BAR NABA ARE SET APART

13:1 And there have been
in the congregation at Antiyauki
prophets and doctors:
— Bar Naba
and Shimun who is called Niger
and Luqiyaus who is from the city of Qurini
and Mana El
a son of the guardians of Heraudes the tetrarch
and Shaul:
2 and when they are fasting and praying to God
the Spirit of Holiness is wording,
Appoint to me Shaul and Bar Naba
to the work that I called them.

THE FIRST JOURNEY OF SHAUL AND BAR NABA

3 And after fasting and praying,
they place their hands upon them
and apostolize them:
4 and when, being apostolized by the Spirit of Holiness,
they descend to Selauqiya
— and from there they journey by sea until Qupraus:
5 and when they enter the city of Salamina
they are evangelizing the word of our Lord
in the congregations of the Yah Hudaya
— and Yah Chanan is ministering to them.

6 And when they surround all the island
until the city of Paphaus
they find one man — a sorcerer — a Yah Hudaya
— having been a false prophet
— his name being Bar Suma:
7 — this one being a follower of a wise man
having been proconsul
and being called Sergeyays Paulaus
— and the proconsul is calling for Shaul and Bar Naba,
and seeking to hear the word of God from them:
8 and he is standing against them
is this sorcerer Bar Suma
— thus his name translates Elumaus
because he wills to be deviating the proconsul
from the trust.

SHAUL IS PAUL AUS

9 And Shaul — who is called Paulaus,
being filled with the Spirit of Holiness, looks at him,
10 and words, Behold,
You — filled with all deceit and all evil,
son of the devouring accuser
and ba'al enemy of all justness,
cease you not from deviating
the straight ways of Yah Veh?
11 And now, the hand of Lord be upon you,
and you are being blind
not seeing the sun until a time.
— and within the hour
a dark and darkness falls upon him:
and he is going around
seeking someone to take his hand.
12 — and when the proconsul sees what becomes
he marvels and trusts the doctrine of the Lord.

13 And Paulaus and Bar Naba
journey by sea from the city of Paphaus,
and come to Pargi a city of Pamphuliya:
and Yah Chanan separates from them
and goes to Uri Shelem.

THE CONGREGATION MESSAGE OF PAUL AUS

14 And they go from Pargi
and come to Antiyauki a city of Pisidiya
and enter the congregation and sit
on a day of Shabbath.
15 And after recalling the torah and the prophets,
the elders of the congregation apostolize to them
wording, Men and brothers,
if you have any word of comfort
word with the people.
16 And Paulaus rises, waves his hand, and words,
Men — Sons of Isra El,
and you who awe of God, hear!
17 The God of this people selected our fathers,
and exalted and greatened them
when being sojourners in the earth of Mesrein:
and with a high arm he ejected them from it:
18 and he nourished them in the wilderness forty years
19 and he destroyed seven people
in the earth of Kenaan
and gave them their earth for an inheritance:
20 and for four hundred and fifty years
he gave them judges until Shemu El the prophet:
21 and then, they asked for a sovereign:
and God gave them Shaul the son of Qish
— a man of the tribe of Ben Yamin for forty years:

22 and he took him,
and raised David as their sovereign:
and he witnessed concerning him, and worded,
I find David the son of Yishai
a man as my own heart
— who works all my will.

23 From this seed
God raised to Isra El as what he professed
— Yah Shua the Redeemer,
24 And he apostolized Yah Chanan to preach,
ere his parousia,
the baptizing of repentance
to all the people of Isra El.

25 And when Yah Chanan
had been sheleming his ministry,
he had been wording,
He for whom you are hoping, I am not he:
but behold, he comes after me,
whom I am not worthy
to release the leather of his sandals.

26 Men — our brothers
— sons of the tribe of Abraham
and whoever with you awe of God,
the word of this life is apostolized to you.

27 For these inhabitants of Uri Shelem
and their hierarchs
perceive not within
— not even the scriptures of the prophets
recalled every Shabbath
— but in judging, they shelemed these scribings:
28 and when they found no pretext of death whatever
they still asked Philataus to slaughter him:
29 and when they shelemed
all being scribed concerning him
they descended him from the stake
and placed him in the house of a tomb:
30 and God raised him from the house of the dead
31 and he was seen many days
by those who ascended with him
from Gelila to Uri Shelem
and they — they are his witnesses to the people.

32 And also, behold, we evangelize to you,
that the promise, being to the fathers,
33 behold, God fulfills to us their sons
in that he raised Yah Shua
— as scribed in the second Psalm,
You are my Son, this day I birthed you.
Psalm 2:7

34 And thus God raised him from the house of the dead
to not again return to see corruption
— as he worded,
I give you the trustworthy grace of David.
Yesha Yah 55:3

35 Again he words in another place,
That you give not your holy to see corruption.
Psalm 16:10

36 For David in his generation
ministered the will of God, and sleeps:
and was added upon his fathers, and saw corruption:
37 and this one, whom God raised,
saw not corruption.

38 So be it known to you, my brothers,
that by this one
the forgiveness of sins is preached to you:
39 and from all that which you were not able
in the torah of Mosheh to be justified
all those who trust in this one are justified.
40 So heed, lest that come upon you
what is scribed in the prophets,

41 See, you despisers, and astonish and corrupt:
for I work a work in your days
which you trust not
even if humanity tell it to you.

42 And when they are going from near them,
they seek of them
to word these words with them on another Shabbath.

43 And by releasing the congregation
many of the Yah Hudaya go after them
— and also proselytes being awed of God:
and they are wording and convincing them
to be following in the grace of God.

44 And on another Shabbath
all the city congregates to hear the word of God:
45 and when the Yah Hudaya see a vast congregation,
they fill with envy
and, rising against those words
being worded by Paulaus,
and blaspheming.

PAULAUS AND BAR NABA TURN TO THE PEOPLE

46 And Paulaus and Bar Naba are wording boldly,
To you first, the word of God needs to be worded,
but because you shove it from you
and cut upon your souls
that you are not worthy of eternal life,
behold, we turn to the people:
47 for thus Yah Veh misvahs us, as scribed,
I place you, a light of the peoples,
unto being life
until the consummation of the earth.
Yesha Yah 42:6, 7

48 And when the people are hearing
they are cheering and glorifying God and trusting
— who have been placed to eternal life:
49 and the word of the Lord
is being worded every where:
50 and the Yah Hudaya
provoke the hierarchs of the city
and the rich women
who awe being with God:
and raise persecution upon Paulaus
and upon Bar Naba
and eject them from their boundaries.

51 And when they go
they shake off the dust upon their feet
and come to the city of Iqanaun:
52 and the disciples are being filled with cheer
and the Spirit of Holiness.

MINISTRY IN THE CONGREGATION OF THE YAH HUDAYA

14:1 And so be it,
they enter the congregation of the Yah Hudaya
and thus word with them as many trust
— of the Yah Hudaya and of the Yaunaya:
2 and the Yah Hudaya who are not convinced
are provoking the people to vilify the brothers.

3 And being there much time
boldly wording about the Lord
and witnessing about the word of his grace
by the signs and by the marvels
being worked through their hands.
4 And all the congregation of the city is dividing:
some having been with the Yah Hudaya
and some following the apostles.

MINISTRY IN LUQANIYA

5 And so be it,
an assault upon them by the people
and by the Yah Hudaya and their hierarchs:
to dishonor them and to stone them with stones:
6 and when they know
they flee to the cities of Luqaniya
— Lustera and Derbi
and to the surrounding villages:
7 and there they are evangelizing.

PAULAUUS HEALS ONE LAME

8 And one man is sitting in the city of Lustera
being afflicted in his feet
— lame from the womb of his mother:
having not — never ever walked:
9 this one hears Paulaus wording
and when Paulaus sees him
and he knows he has trust to live,
10 and he words with a resounding voice,
To you I word — I,
in the name of our Lord Yah Shua the Meshiah,
stand upon your feet!
— and he leaps, stands and walks.

11 And when the congregation of people
sees what Paulaus works,
they lift their voices in the tongue of the place,
and word,
The gods, likened to sons of humanity, descend to us!
12 — and they are naming Bar Naba, Mare Alaha*
and Paulaus, Hermis
because he has been releasing the wording.

13 And the priest of Mare Alaha*
having been outside of the city
brings bulls and wreaths to the portal of the dwelling
where they are lodging
and wills to sacrifice to them.
*Mare Alaha = Lord God

14 And when Bar Naba and Paulaus hear
they tear their garments and leap
going toward the multitude
and shouting
15 and wording,
Men, why work you these?
We also are sons of humanity
— we with feelings likewise,
who evangelize to you
to turn from these vain to the living God
who worked the heavens and earth and the sea
and all being therein:

16 who in the first generations
was allowing all peoples
to go in the way of their souls:
17 when he forsook not his soul with no witness
in working the graced
and descending rain from the heavens
and greatening the fruit in time:
filling their hearts with nourishment and pleasure.
18 — and when they are wording these
they are barely hindering the people
that humanity not sacrifice to them.

PAULAUUS STONED

19 And there come Yah Hudaya
from Iqanaun and from Antiyauki,
who are stirring the people:
and they stone Paulaus
and drag him outside of the city,
because of presuming he had died:
See: 2 Qurintaus 12:1—3
20 and the disciples congregate over him
and he rises and enters the city.

And on another day
he goes from there with Bar Naba to the city of Derbi:
21 and when they are evangelizing
to the sons of the city
and discipling many:
and they return and come to the city of Lustera
and to Iqanaun and to Antiyauki
22 when establishing the souls of the disciples
and seeking of them to abide in the trust
— and wording to them,
that with much tribulation
we need to enter the sovereignty of God.

CONGREGATION ELDERS

23 And they raise elders in all the congregations
and when fasting with them, and praying.
and entrusting them to our Lord,
in whom they trust.
24 And when they go around the places of Pisidiya
they come to Pamphuliya:
25 and when wording in the city of Pargi
the word of the Lord
they descend to Italiya:
26 and from there they journey by sea
and come to Antiyauki:
because from there
they are being entrusted to the grace of the lord
to shelem the work.
27 And when all the congregation congregates
and they evangelize all God works with them:
and that he opened the portal of trust to the peoples:
28 and they are being there much time
toward the disciples.

YAH HUDAYA DOCTRINATE THE CUSTOMS OF MOSHEH

15:1 And humans are descending from Yah Hud
and doctrinating the brothers,
If you circumcise not after the custom of Mosheh,
you are not able to live.

PAULAU AND BAR NABA ASCEND TO URI SHELEM

And there is much rioting and questioning
with Paulaus and Bar Naba
for ascending Paulaus and Bar Naba with others
to the apostles and elders to Uri Shelem
because of these questions.

And the congregation escorts and apostolizes them
and they are journeying in all of Puniqi
and also among the Shamraya
when declaring the reconciliation of the people:
and they are working great cheer to all the brothers.

And when they come to Uri Shelem,
they are taken in by the congregation
and by the apostles
and by the elders:
and they tell them all
— whatever God works with them.

And they are standing
— humans who are trusting
— of the doctrine of the Pherisa
and are wording,
You need to circumcise them
and to misvah them to guard the torah of Mosheh.
— and the apostles and elders congregate
to see concerning these words.

THE MESSAGE OF SHIMUN

And when there has been much questioning
Shimun rises and words to them,
Men and brothers,
you know that from the first days
that by my mouth — my own
God selected
that the people hear the word of the evangelism
and trust:
and God, who knows the hearts,
witnesses concerning them
giving them the Spirit of Holiness as he worked to us:
and distinguishes not between us and them
— because of purifying their hearts by trust:
0 and now you — why test you God
as placing a yoke upon the neck of the disciples
which not even our fathers
— not even we were able to bear?

1 But by the the grace
of our Lord Yah Shua the Meshiah
we likewise trust to live.

THE WITNESS OF PAULAU AND BAR NABA

2 And all the congregation hushes,
and hearing Paulaus and Bar Naba
telling all — whatever God worked
through their hands
— many signs and manly omens among the people.

THE WITNESS OF YAAQUB

3 And after they hush, Yaaqub stands and words,
Men, our brothers, hear me!
4 Shimun told you
how God began to select from the peoples
a people to his name.
5 And to this
the words of the prophets shelem:
as when scribed,
6 And after these
I return and raise the tabernacle of David that fell:
and I build whatever fell of it, and I raise it:

17 so as that the remaining sons of humanity
seek after Yah Veh,
and all the peoples upon whom I call my name,
words Yah Veh, who works all these.
Amos 9:11, 12

18 Eminent from eternity are the works of God
19 Because of this, I word — I
that we not be harrasing them
who from the peoples, turn to God:
20 but that we apostolize them
to part from impurity of sacrifices
and from whoredom
and from strangled
and from blood:
21 for Mosheh from the first generations
and in all the cities
there had been preachers
in the congregations on all the Shabbaths to recall him.

22 Then the apostles and elders
with all the congregation
select of their men to apostolize to Antiyauki
with Paulaus and Bar Naba
— Yah Hud called Bar Sheba, and Shila
— men — being hierarchs within the brothers.

23 And they scribe an epistle through their hand, thus:
The apostles and elders and brothers:
to those being in Antiyauki and Suriya and Qiliqiya:
to the brothers of the peoples
Shalom!

24 It has been heard by us
that humans of us
are going and confusing you with words
and overturning your souls
when wording to circumcise and guard the torah
— which we misvahed not:

25 because of this:
we all reasoned, when we congregated,
to apostolize select men to you
with our beloved Bar Naba and Paulaus
26 — humans who shelem their souls
for the name of our Lord Yah Shua the Meshiah.
27 So we apostolize Yah Huda and Shila with them,
who by word, word these to you.

28 For the Spirit of Holiness also wills
to place no more weight upon you
— outside of those that urge
29 that you distance from sacrifices
and from blood
and from strangled
and from whoredom:
when guarding your souls from these
you are being beautiful.
Be true in our Lord!

30 And those who are apostolized
come to Antiyauki:
and they congregate all the peoples
and give the epistle:
31 and when they recall it,
they cheer and comfort:
32 and the rich words empower the brothers
and raise the house of Yah Huda and Shila
because also of their being prophets,

33 And when being there some time,
the brothers release them in shalom to the apostles

34 Notwithstanding
Shila thinks well to abide there still.*
* Not in the Aramaic

THE SECOND JOURNEY OF PAULUS

35 Paulaus and Bar Naba are abiding in Antiyauki
doctrinating and evangelizing
the word of God with many others:

36 And days after, Paulaus words to Bar Naba,
We return and visit our brothers in all the cities
wherein we preached the word of God
— to see what they work.

PAULUS AND BAR NABA SEPARATE

37 And Bar Naba wills to be guiding Yah Chanan
who is named Marquas with them.

38 And Paulaus
wills to not be guiding him with them
because of having forsaken them
when they were in Pamphuliya
and had not gone with them.

39 Because of this contention
they separate one from one:
and Bar Naba guides Marquas
and journeys by sea, going to Qupraus:
and Paulaus selects Shila and goes
— when being entrusted by the brothers
to the grace of God.

41 — and he passes through Suriyaand Qiliqiya,
raising the congregations.

TIMA THEAUS JOINS PAULUS

16:1 And he is arriving
to the city of Derbi and to Luster:
and having been there
is one disciple named Tima Theaus
the son of one trusting Yah Hudaya*
and his father an Aramaya:
2 and all the disciples of Luster and of Iqanaun
are witnessing about him.

*feminine

3 Paulaus wills to guide him with him:
and he takes and circumcises him
because of the Yah Hudaya
having been in those places
— for they all are knowing
of his father being an Aramaya.

4 And when going through the cities
preaching and doctrinating them
to be guarding the misvah
as scribed by the apostles and elders at Uri Shelem.
5 However the congregations are standing in trust
and abounding in number every day.

THE SIGHT OF PAULUS

6 And walking in Perugya
and the places of Galatiya
the Spirit of Holiness forbids them
to not word the word in Asiya:
7 and when they come to the place of Musiya
they will to be going from there to Bituniya:
and the Spirit of Yah Shua allows them not:
8 and when they go from Musiya
they descend to place of Trauau.

9 And in a sight in the night
Paulaus sees as one man
— a Maqeduniya — standing
and seeking of him, when wording,
Come to Maqedunaya and help us.

10 And when Paulaus sees this sight
straightway we* will to go to Maqeduniya,
because we understand that our Lord calls us*
to evangelize to them.

*note change of person

11 And journeying from Trauau
straightly for Samutraqi:
and from there on another day
we come to the city of Niapwalis.

ON TO PHILIPAUS

12 And from there to Philipaus
— the hierarch of Maqeduniya — being a colony:
and being in this city on eminent days:

13 and we go upon the day of the Shabbath
outside of the portal of the city
over through the hand of the streams
because of a house of prayer being seen there:
and when we are sitting

14 and wording with the women congregating there
and one woman a merchandiser of purple
who is awing of God
her name being Ludiya of the city of Thewatira
this one, our Lord opens her heart
and is hearing what Paulaus is wording:

15 and she is being baptized
— she and the sons of her house
and she is seeking of us, wording,
If you are truly confident that I trust in our Lord
come and lodge in my house.
— and she urges us much.

PAULUS MISVAHS A SPIRIT OF DIVINATION

16 And so be it,
when we are going to the house of prayer,
meeting us is one lass having a spirit of divination
who is working her lords much merchandise
by the divination she is divining

17 who follows Paulos and us, and shouts, wording,
These humans are the servants of God the Highest
who evangelize the way of life to us.

18 — and thus she is working many days:
and Paulaus, being provoked,
and wording to it — to that spirit,
I misvah you in the name of Yah Shua the Meshiah
to go from her.
— and within the hour it goes.

19 And when her lords see
that the hope of their merchandising is gone
they take Paulaus and Shila,
and torture them in the market
and they offer them
to the strategos and the hierarchs of the city
and are wording,

20 These humans are confusing our city
because they are Yah Hudaya
and are preaching customs
that are not allowed for us to take and to work
because we are not Romaya.

22 — and a vast congregation congregates upon them:
then the strategos tear their garments
and misvah to torture them.

ACTS 17, 18

13 And when the Yah Hudaya of Thesalauniqi
know that Paulaus is preaching the word of God
in the city of Berwaa,
they also come there
and cease not to quake and confuse humanity:
14 and Paulaus releases the brothers
to descend to the sea
and Shila and Tima Theaus are abiding in the city.

ON TO ATHINEUS

15 And they who escort Paulaus
come with him until the city of Athineus:
and when they depart from with him
they take from him
an epistle to Shila and Tima Theaus
to quickly go to him:
16 and Paulaus, when abiding in Athineus,
is being embittered in his spirit
when he is seeing all the city
filled with idols:
17 and he is wording in the congregation
with the Yah Hudaya
and with those awing of God
— and in the market
with those who are accusing every day.
18 And also philosophers
of the doctrine of the Epicureans
and others called Stoicks are debating with him:
and human by human of them are wording,
What wills this gatherer of words?
and others are wording
hat he is preaching gods of aliens
because Yah Shua and the resurrection
he is preaching to them.
19 And they take him and bring him
to the house of judgment called Ariyaus Pagaus
when wording to him,
Are we able to know
what this new doctrine you are preaching is?
20 For you are seeding somewhat alien to our hearing
and we will to know what these are.
21 And all the Athinaya
and aliens who come over there
care not whatever in any other
except to word or to hear whatever is new.

THE ARIYAUS PAGAUS MESSAGE OF PAULAUUS

22 And when Paulaus stands in the Ariyaus Pagaus
he words, Men of Athinaya,
I see you — that you all the more — you fear demons.
23 For I, when going around,
and seeing your house of fear,
I found one altar being scribed upon,
To God — the Unknown
— so when he, whom you know not,
you fear — you,
this one I evangelize — I to you.
24 For God,
who worked the world
and all whatever having been therein,
he — Lord of the heavens and earth
lodges not in naves worked through hands
and ministers not
25 through hands of the sons of humanity
— and concerning whatever, needs naught:
because he gives all humanity life and soul:

26 and of one blood
worked the world and all the sons of humanity
inhabiting upon the face of the earth:
and distinguished all times by his misvah
and set the boundaries
for the habitation of the sons of humanity
27 to be seeking God and questioning
and of his creatures to find him
because of not being distant from all of us:
Yesha Yah 55:
28 for in him we are living and shaking and having
as also of your wise humans have worded,
that we are of his kindred.
29 So humanity, being of the kindred of God,
we are indebted to not presume
that as gold or silver or stone
engraved by the craft and the knowledge
of the sons of humanity
is like the Godhead.
30 For a time
God passed over this error:
and in this time
he misvahs all the sons of humanity in all places
to repent:
31 because he raises a day
wherein he prepares to judge the earth in all justness
through the hand of a man whom he appointed
— reconciling all humanity
to trust that he raised him from the house of the dead.
32 And when they hear
of the resurrection from the house of the dead,
some of them are sneering
and of others, wording,
Another time we hear you concerning these.
33 — and thus Paulaus goes from among them:
34 and humans of them follow him and trust:
and one of them has been Diyanausiyaus
a judge of Ariyaus Pagaus,
and one woman, her name being Damaris,
and others with them.

ON TO QURINTAS

18:1 And when Paulaus goes from Athineus
and comes to Qurintas,
2 and there he finds a man — one Yah Hudaya
his name being Aquilas
having been from the place of Pantaus
who in that time
had come from the place of Italiya
with his woman Prisqila
— because Qesar Qelaudiyaus had been misvahing
that all Yah Hudaya go from Romi:
and he approaches to them:
3 and because of being a son of the craft
he is lodging with them and working with them
— and by craft they are canvas crafters*.
*Hellenic = tabernacle makers
4 And he is wording in the congregation
on every Shabbath,
and is convincing the Yah Hudaya and the heathen:
5 and when Shila and Tima Theaus
are coming from Maqeduniya,
Paulaus, being oppressed in the word
because of the Yah Hudaya rising against him
and blaspheming
when he is witnessing to them
that Yah Shua — he is the Meshiah:

ACTS 18, 19

6 and he shakes his garment and words to them,
Your blood be upon your own heads:*

*not in the Aramaic

from now, I am pure — I:
I go unto the peoples.
7 — and he goes from there
and he comes to the house of one named Titus
— who is awing of God
— whose house is following the congregation.

8 And Qrispaus, the Rabbi of the congregation,
is trusting in our Lord with all the sons of his house:
and many of the Qurintaya
are hearing and trusting in God and being baptized.

9 And the Lord words in a sight to Paulaus,
Awe not, but word, and hush not:
10 because I am with you — I:
and humanity is not able to hurt you
because I have many people in this city.
11 — and he is sitting one year and six months
in Qurintaus
doctrinating the word of God.

12 And when Galiyun has been
the proconsul of Akaya,
the Yah Hudaya congregate in union upon Paulaus
and bring him in front of the bamah,
13 when wording,
This one is outside of the torah
persuading the sons of humanity to be awing God.

14 And when Paulaus is seeking
to open his mouth and word,
Galiyun is wording to the Yah Hudaya,
If concerning whatever is evil
or deceitful or hateful you are accusing,
behold, Yah Hudaya,
I am needing to take your accusation:
15 and if a question concerning words
and concerning names
and concerning your own torah,
you know among yourselves:
for I will to not to be a judge of these wills.
16 — and he expels them from his own bamah.

17 And all the heathen are taking Sustenis
the elder of the congregation,
and wounding him in front of the bamah:
and Galiyun is neglecting this.

PAULAUS VOWS A VOW

18 And Paulaus, when being there many days,
gives shalom to the brothers
and goes by sea to Suriya
coming and journeying with Prisqila and Aqulas.

And when in Qankreus he shears his head
because of vowing a vow:
19 and they arrive in Ephesaus
and Paulaus enters the congregation
and is wording with the Yah Hudaya:

20 and they are seeking of him
to prolong the time toward them:
and he is not persuaded
21 when wording,
I need steadfastly
to work the coming feast in Uri Shelem:
and if God wills, I return again to you.
— and he leaves Aqulas and Prisqila in Ephesaus.

22 And journeying by sea, he comes to Qesarya,
and ascends
and salutes shalom to the sons of the congregation
and goes to Antiyauki:
23 and when being there an eminent day
he goes around, after and after
in all the places of Galatiya and Perugya
when raising all the disciples.

APALU IN EPHESAUS

24 And one man, his name being Apalu,
a Yah Hudaya
— having been of the kindred of Aleksandriya
— being disciplined in words
and being competent in the scriptures
comes to Ephesaus:
25 this one, being discipled in the way of the Lord
and being fervent in spirit
and wording and doctrinating fully
concerning Yah Shua
— when not knowing whatever
except if the baptizing of Yah Chanan:
26 and he begins boldly wording in the congregation:
and when Aqulas and Prisqila hear him
they bring him to the house
and fully show him the way of the Lord.

27 And when he wills to go to Akaya
the brothers exhort him
and scribe to the disciples to take him:
and when he goes,
through his hand, he helps many
all those trusting by grace:
28 for prevailingly
he is debating against the Yah Hudaya
in front of the congregation
when showing from the scriptures
concerning Yah Shua being the Meshiah.

PAULAUS AT EPHESAUS

19:1 And when Apalu has been at Qurintaus
Paulaus goes around the high places
and comes to Ephesaus
and is asking the disciples whom he found there,
2 if have you taken the Spirit of Holiness by trusting?

And they answer, wording to him,
we have not even heard if there be a Spirit of Holiness.

3 And he words to them,
And to what were you baptized?

And they word,
To the baptizing of Yah Chanan.

4 And Paulaus words to them,
Yah Chanan baptized the baptizing of repentance
when wording to the peoples
to trust in him who comes after him
— him having been Yah Shua the Meshiah.

5 And when they hear
they are baptized in the name of our Lord
Yah Shua the Meshiah:
6 and Paulaus places his hands upon them
and the Spirit of Holiness comes upon them:
and they are wording tongues and tongues
and prophesying
7 — and being — being of all humanity, twelve.

8 And Paulaus is entering upon the congregation
wording boldly for three months and persuading
concerning the sovereignty of God:
9 and some of humanity are hardening and contending
and reviling the way of God
in front of the congregation of the peoples:
then Paulaus distances
and separates them from the disciples
wording with them every day
in the school of a man named Turanaus:
10 and these are being for two years
until all who inhabit Asiya
hear the word of Lord Yah Shua
— Yah Hudaya and Aramaya.

THE POWER OF GOD THROUGH PAULAUUS

11 And God is working great power
through the hands of Paulaus:
12 thus also, that from the garment upon his body,
they are bring sudarium or patches
and placing them upon the sick
and the sicknesses are departing from them
and also demons are ejecting from them.
13 And they also, being willing,
— humans of the Yah Hudaya who are going around
— who are oathing over demons
to oath in the name of Lord Yah Shua
over those having foul spirits
when wording, We oath you in the name of Yah Shua
whom Paulaus is preaching.

14 And there have been some seven sons of one man
— a Yah Hudaya and rabbi priest
his name being Sqewa
who is working these:

15 And he, the evil demon answers, wording,
Yah Shua I acknowledge
and Paulaus I acknowledge
— and you — who are you?
16 — and leaps upon the man
having the evil spirit within
and empowers over them and subdues them
when stripping and wounding
— so that they flee from that house:
17 and this is being known
to all the Yah Hudaya and Aramaya
inhabiting Ephesaus:
and fear falls upon all
and the name of Lord Yah Shua the Meshiah
is being exalted.

18 And many of them who trust
are coming and telling their offenses
and professing whatever they had been working:
19 and also many sorcerers
congregate their scriptures
and bring and burn them in front of all humanity:
and they reckon the price
and find it ascends five myriads of silver.
20 And thus with great power
the trust of God is prevailing and abounding.

21 And when these shelem
Paulaus sets his mind
to go around about Maqeduniya and Akaya
and go to Uri Shelem, wording,
That when I go there, I also need to see Romi.

22 And he gos apostolizing two humans
of those who are ministering to him
to Maqeduniya
— Tima Theaus and Erastaus:
and he abides in Asiya for a time.

TROUBLE OF THE WORKERS OF SILVER

23 And so be it
— and being at that time
much rioting concerning the way of God
24 and there has been a worker of silver
one, his name being Dimtriyaus,
who is working naves of silver for Artemis,
and gaining great gain to the sons of the craft
25 this one congregates all the sons of the craft
and those who work with them, and words to them,
Men, you know that all our merchandising
is by this occupation:
26 and you also hear and you see
that not only being the sons of Ephesaus
but also all the congregations of Asiya
this Paulaus convinces and turns
when wording that no gods
are worked through the hands of sons of humanity
27 — and this will not only exposes and nulifies
but also that the priestal precinct
of the great goddess Artemis
is reckoned as naught whatever:
and also the goddess
— whom all Asiya and the peoples worship
is contemned.

28 And when they hear these, they fill with wrath,
and shout, wording,
Great! Artemis of the Ephesaya!

29 And all the city stirs
and runs in union and goes into the theatre:
and they seize and lead with them
Gayiwas and Aristarkaus,
men — Maqeduniya, sons of the escorts of Paulaus.

30 And Paulaus wills to enter to the theater
and the disciples forbid him
31 and also some of the hierarchs of Asiya
— because of being his friends
apostolize and seeking of him
to not give his-soul to enter the theatre
32 — and the congregation having been in the theater
is being very troubled:
and another and another are shouting
— for many of them are not knowing
because why they are congregating:
33 and the peoples of the Yah Hudaya
having been there
raise a man of the Yah Hudaya named Aleksandraus:
and when he stands, he waves his hand,
and wills to defend, in the Spirit, to the peoples:
34 and when they know he is a Yah Hudaya,
they all shout in one voice
as for two hours,
Great! Artemis of the Ephesaya!

35 And the hierarch of the city hushes them
when wording, Men of Ephesaya,
For who of the sons of humanity
knows not that the city of Ephesaya
is a priestess of Artemis the greater
and of her icon descended from the heavens?

36 So because
no human is able to word against this
you are needing to hush
and working naught whatever in haste:
37 for you bring these men here
when they are not spoilers of naves
and not revilers of your goddess:
38 and if this Dimtriyaus and his sons of the craft
have a judgment with humanity,
behold, the proconsul in the city
— they are crafters:
have them approach and judge one with one:
39 and if you seek whatever other
give a place by the torah
and have the congregation release:
40 because we also now stand in peril
being accused as rioters
not able to reject in Spirit
concerning the congregation this day
— that we are congregating vainly
and stirring troubling with no pretext.
41 — and when he words these
he releases the congregation.

ON TO MAQEDUNIYA AND HALES

20:1 And after the rioting ceases
Paulaus calls the disciples
and comforts them and kisses them
and in going, goes to Maqeduniya:
2 and when he goes around those places
and comforts them with many words
he comes to the places of Hales
3 — being there three months.

And the Yah Hudaya are working deceit concerning him
when he is preparing to go to Suriya:
and he reasons to return to Maqeduniya:
4 and going with him until Asiya
are Supatraus of the city of Berwaa
and Aristarkaus and Saqundaus of Thesalauniqaya
and Gayiwas of the city of Derbi
and Tima Theaus of Lusteria
and Tukiqaus and Trauphimaus of Asiya:
5 these go in front of us and abide for us at Trauhaus.

ON TO TRAUHAUS

6 And we go from Philipaus
a city of Maqeduniya
after the days of matsah
— and journey by sea
and come to Trauhaus in five days
and being there seven days:
7 and on the day of First Shabbath
when we congregate to crumble the eucharist
Paulaus is wording with them
— because on another day he is preparing to go
and he is prolonging his words until half night.
8 And there have been many lamps of fire
in the upper room
wherein they are congregating:
9 and one lad, his name being Eutikaus,
sitting in a window, and hearing,
submerges into a heavy slumber
when Paulaus is prolonging his words:
and in his slumber
and falling from the loft three
and is taken when dead.

10 And Paulaus descends, falls upon him,
and embraces him, and he words,
Quake not: because his soul is within him.

11 And when he ascends
he crumbles bread and tastes
wording until dawn ascends
and then he goes to the dry earth:
12 and they guide the lad when alive
and cheer greatly within.

ON TO MITULINI

13 And we descend to the sailer
and journey to their appointment in Thesaus
because from there they are preparing to take Paulaus:
for thus he had misvahed, when going by dry earth:
14 and when we overtake him by Tesaus
and we take the sailer and come to Mitulini:
15 and from there, on another day
we journey toward the island of Kiyaus:
and again, on another day
we arrive at Samaus and abide at Traugaliyun:
and on another day we come to Militaus:
16 for Paulaus is cutting to pass over Ephesaus,
lest he be delayed there
— for he is hastening, if possible,
to work the day of Pentecost in Uri Shelem.

PAULAU AND THE ELDERS AT EPHESAUS

17 And from — from Militaus he apostolizes
and brings the elders of the congregation at Ephesaus
18 and when they come to him, he words to them,
You know, from the first day I entered Asiya,
as being with you evermore
19 when I was working for God with much humility
and with tears and in testings
which were seizing about me
by the deceit of the Yah Hudaya
20 — and how I neglected naught whatever
being beneficial to your souls,
that I was preaching to you,
and doctrinating you
in the markets and in the houses
21 — when witnessing
to the Yah Hudaya and to the Armaya
concerning repentance toward God
and the trust that is in our Lord Yah Shua the Meshiah.

22 And now I am bound — I in the Spirit
and I am going to Uri Shelem
and I know not what meets me there
23 — however that the Spirit of Holiness
witnesses to me in all the cities
wording that bonds and tribulations
are being prepared to me:
24 but I reckon not my soul as whatever
— so as to shelem my race
and the ministry I took of our Lord Yah Shua
to witness about the evangelism of the grace of God.

25 And now I know — I
that you see my face not again
— all to whom I have gone around
preaching to them the sovereigndom:
26 Because of this, I witness to you this day,
that I am pure from the blood of all:
27 for I questioned not
to notify you of all the will of God.

28 So heed to your souls
and to all the shepherddom
in which the Spirit of Holiness raised you episcopates
to shepherd the congregation of God
which he acquired with his blood.

29 I know — I
that from after my going
mighty wolves enter with you,
not sparing concerning the shepherddom:
30 and also of your own, men rise,
wording to deviate
so as to turn disciples to go after them.
31 Because of this, be watching and remembering
that for three years I ceased not night and day
when with tears
I instructed you, human by human, of these.

32 And now I entrust you to God
and to the word of his grace
which is able to build you
and to give you an inheritance
with all the holy.
33 For silver or gold or garment I panted not:
34 and you know— you
that to my needs — and those having been with me
these hands ministered:
35 — and I showed you all
that you need thus labor to care for the sick
and to remember the words of our Lord Yah Shua
because he worded,
He who gives is more graced than he who takes.
36 — and when he words these
he kneels upon his knees and prays with all humanity:
37 and there is a great weeping by all
and they are embracing him and kissing him
38 and especially tormenting over the word he worded
that they prepare to not see his face again
— and they escort him until the sailer.

ON TO SURIYA

21:1 And we separate from them
and journey rightly to the island of Qau
and on another day we come to Raudaus:
and from there to Patara:
2 and there we find a sailer going to Puniqi:
and we ascend and journey
3 until we arrive toward the island of Qupraus:
and leave it on the left and come to Suriya
and from there arrive at Sur:
for there the sailer is resting her burden.

DISCIPLES WARN PAUL AUS

4 And when we find disciples there
we abide toward seven days
and every day they are wording to Paulaus
through the Spirit
to not go to Uri Shelem.

5 And from after these days we go
— going on the way
and they all are escorting us
— they and their women and their sons
until we are outside of the city:
and they kneel upon their knees
upon the hand of the sea and pray:
6 and we kiss one another and ascend the sailer
and they return to their houses.

7 And when we journey from Sur
we come to the city of Aku
and give shalom to the brothers there
and lodge with them one day:
8 and on another day we go
and come to Qesarya:
and we enter and lodge
at the house of Philipaus the evangelist
who, having been of the seven,
9 and to him have been four virgin daughters
who are prophesying.

AGABUS WARNS PAUL AUS

10 And when we have been there many days,
descending from Yah Hud,
is one prophet, his name being Agabus,
11 and he enters to us
and takes the leather loins of Paulaus,
and binds his feet, his soul, and hands, and words,
Thus words the Spirit of Holiness
to the man who is lord of this leather:
Thus the Yah Hudaya at Uri Shelem bind him
and shelem him through the hands of the people.

12 And when we hear these words
we seek of him — we and the sons of that place
to not go to Uri Shelem.

ON TO URI SHELEM

13 Then Paulaus answers, wording,
Why work you weeping — you
that you are crushing my heart?
For I, not only for being bound,
but I am prepared also to die at Uri Shelem
for the name of our Lord Yah Shua.

14 And when he is not persuaded by us
— of this by us, we word,
So be the will of our Lord.

15 And after those days
we prepare and ascend to Uri Shelem:
16 and coming with us
are humans of the disciples of Qesarya:
when bringing with them a brother
— one of the first disciples
— Menashaun having been from Qupraus
to take us to his house:
17 and when we come to Uri Shelem
the brothers take us gladly.

THE VOW OF PAUL AUS

18 And another day
we enter with Paulaus to Yaaqub
when all the elders, having been toward him,
19 and he gives them shalom
and Paulaus is telling, after and after*,
all — whatever God worked among the peoples
by his ministry.
*after and after — as in, over and over
20 — and when they hear, they glorify God,
and they word to him, You see, our brother,
how many myriads we have in Yah Hud who trust
— and these are all zealots of the torah:
21 and it was worded to them about you
that you are doctrinating to part from Mosheh
to all the Yah Hudaya among the peoples
when you are wording
that they not be circumcising their sons
and not be walking after the customs of the torah.

22 So what is it?
The congregation must most certainly come together:*
*Not in the Aramaic
So because they hear that you have come here
23 work what we word to you:
We have four men who have vowed to purify:
24 guide them and go purify with them
and concerning the expenses, spend,
as to shaving the head
— that all humanity knows
that what they word about you is false
and that you shelem and you guard the torah:
25 and concerning those of the peoples who trust
we have scribed
that they be guarding their souls from sacrifices
and from whoredom.
and from strangled
and from blood.

26 Then Paulaus guides these men
and another day purifies with them:
and he enters, going into the priestal precinct
when notifying them
of the fulness of the days of purification
until human by human of them offer their qurbana.

THE YAH HUDAYA SEIZE PAULAU

27 And when day seven arrives
the Yah Hudaya of Asiya
see him in the priestal precinct
and incite over all the people
and they place hands upon him
28 when exclaiming, wording.
Men — Sons of Isra El, help!
This is the man against our own people
doctrinating all places
against the torah and against this place
and even brings the Aramaya into the priestal precinct
and abominates this holy place.
29 — for previously
they had been seeing him with Trauphimaus of Ephesaya
in the city:
and presuming he had been with Paulaus,
bring him into the priestal precinct.

30 And the city stirs and all the people congregate:
and they take Paulaus
and drag him outside of the priestal precinct:
and straightway hold the portals.
31 And when they are seeking
the congregation to slaughter him
the chiliarch of the squad hears
that all the city is quaking:
32 and straightway
he guides a centurion and many strategists
and they race upon them:
and when they see the chiliarch and the strategists
they cease from wounding Paulaus:
33 then the chiliarch approaches toward him
and overtakes him
and misvahs to bind him with two fetters:
and asks concerning him
— what he had worked:
34 and humans of the multitude
are shouting about him
whatever and whatever:
and because of the shouting
and not being able to know who is true
he is misvahing to lead him to the barracks.

35 And when Paulaus reaches the stairs
he is borne by the strategists
because of the violence of the people
36 — for many people are coming after him
shouting, Take him!

PAULAU PLEADS TO WORD

37 And when he arrives to enter the barracks
Paulaus words to the chiliarch,
If you allow me to word to you —
And he words to him, Know you Yaunait?
38 Be you not that Mesrein
who ere these days
quaked and ejected into the wilderness
four thousand men — evil workers?
39 Paulaus words to him, I am the man
— I — a Yah Hudaya — of Tarsaus
the eminent city of Qiliqiya
wherein I was birthed:
and, I seek of you, allow me to word to the people.

PAULAU PLEADS TO THE PEOPLE

40 And when he allows him
Paulaus stands upon the stairs
and shaking his hand to the people:
and when they cease
he words with them in Hebrait,
and wording to them,
22:1 Brothers and fathers,
hear a way out from the Spirit to you —
2 — and when they hear him wording Hebrait
they are with especially ceasing
— and he words to them,
3 I am a man
— I — a Yah Hudaya birthed
— I — in Tarsaus of Qiliqiya
and greatened in this city
over along side the feet of Gamali El:
and disciplined perfectly
in the torah of the fathers
and having been a zealot of God
— as what you also all have been:
4 and I persecuted this way until the death
— when binding and sheleming
both men and women into guardhouses:
5 as whatever they witness concerning me
— the rabbi priests and all the elders
from whom I took epistles
to go to the brothers in Darmesuq
who also have been there
and bring them, when bound, to Uri Shelem
to accuse and set them up*.
*to set, or place their heads

6 And when I go, — I — beginning to reach Darmesuq,
at half day, from below,
suddenly from the heavens
shining upon me, a vast light,
7 and I fall upon the earth:
and I hear a voice wording to me,
Shaul, Shaul, why persecute you me?

8 And I answer wording, Who are you, my Lord?
And he words to me,
I am Yah Shua the Nasraya
whom you are persecuting.

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9 And the humans having been with me see the light
and become awestricken*:
*Not in the Aramaic
and they hear not the voice
of him wording with me.

10 And I word, What work I, my Lord?

And our Lord words to me,
Rise — go to Darmesug:
and there be worded with
concerning all you are misvahed to work.

11 And when I am not seeing
because of the glory of that light
those with me are holding my hand
and bringing me to Darmesug.

12 And one man, Chanan Yah,
being just in the torah,
as has been witnessed about him
by all the Yah Hudaya there,
comes to me and words to me,
Brother Shaul, open your eyes!
— and within the hour my eyes open and I look at him.

14 And he words to me,
The God of our fathers raised you
to know his will and see the Just One,
and to hear the voice of his mouth:
and you, are being his witness
to all the sons of humanity
concerning all — whatever you saw and heard:
And now why delay you?
Rise, be baptized and be purified from your sins
when you call the name.

17 And I return and come there to Uri Shelem
and I pray in the priestal precinct
I became in an ecstasis*
*Not in the Aramaic

18 and I see the sight when he words to me,
Hurry and you go from Uri Shelem,
because they take not your witness concerning me.

19 And I word, My Lord,
they also know that I am sheleming to the guardhouse
and wounding
in all the congregations
those who are trusting in you:
and when pouring the blood
of Estephanaus your witness,
I also, with them, had been standing by,
and sheleming to the will of murderers
and guarding the garment
of those who are stoning him.

21 And he words to me, Go:
for I apostolize you afar preaching to the peoples.

22 And when they hear Paulaus — until this word,
they lift their voice, and shout,
Take this one from the earth!
Thus it is not right for him to live!

23 And when they are exclaiming
and casting their garments
and ascending dust to the heavens,
24 the chiliarch misvahs to bring him to the barracks,
and misvahs to question him with stripes
so as to know
because of what cause they are shouting over him.

25 And when they stretch him with leather
Paulaus words to the centurion standing over him,
Are you allowed
to torture a man of Romaya — not condemned?

26 And when the centurion hears
he approaches the chiliarch, wording to him,
Why work you this?
— for this man is of Romaya.

27 And the chiliarch approaches, wording to him,
Word to me, are you of Romaya — you?

He words to him, Yes.

28 And the chiliarch answers wording,
I, with much silver,
I acquired to be a Rhomayuta.

And Paulaus words, And also I — birthed therein.

29 And straightway they depart from him
who are seeking to torture him
and the chiliarch awes
— when he is doctriated that he is of Romaya
and concerning his binding him.

PAULAU'S PLEADS TO THE CONGREGATION

30 And another day
he wills to know truly
what is the accusation concerning the Yah Hudaya,
he releases him
and misvahs to bring the rabbi priests
and all their congregation of hierarchs:
and guides Paulaus to descend and stand among them.

23:1 And when Paulaus looks at the congregation
he words, Men, my brothers,
I, in all good conscience
I have guided myself in front of God until this day.
2 — and Chanan Yah the priest
misvahs those standing about his side
to wound Paulaus upon the mouth.

3 And Paulaus words to him,
God is preparing to wound you — you whitened wall
— and you — sit you to judge me as to the the torah
when you transgress concerning the torah
you — misvah to wound me?

4 And those who are standing by are wording to him,
Are you reviling the priest of God?

5 Paulaus words to them,
I had not known, my brothers, \n
that he is being the priest.
— for it is scribed,
Curse not the hierarch of your people.

6 And when Paulaus knows
that of the peoples
they have of the Zaduqaya and of the Pherisa
he is shouting in the congregation,
Men — my brothers,
I am a Pherisa — I am the son of a Pherisa:
concerning the hope and resurrection of the dead
I am being judged.

7 And when he words this,
the Pherisa and the Zaduqaya fall one by one
and the peoples divide

8 — for the Zadugaya word
of having no resurrection
and no angel and no spirit
— and the Pherisa profess all.

9 And so be it,
a great voice and they stand
— humans of the scribes
from the side of the Pherisa
and contending with them, wording,
We find no evil whatever in this man:
and if a spirit or an angel has worded with him
what have we in this?

10 And when there is a great rioting
and the chiliarch is frightening
lest Paulaus be excinded by them,
apostolizes the Romaya to come
and to seize him from their midst
and to bring him into the barracks.

THE LORD EMPOWERS PAUL AUS

11 And when it is being night
our Lord is seen by Paulaus
and words to him, Empower!
Because as you witnessed concerning me
in Uri Shelem,
thus prepare to also witness in Romi.

THE COALITION OF THE YAH HUDAYA

12 And when it is being dawn
humans of the Yah Hudaya are congregating
and vowing upon themselves
to not eat and not drink
until they slaughter Paulaus:
and so be it,
and raising the oath of this covenant
are more than forty men.

13 And they approach
toward the priests and toward the elders,
wording, We are vowing a vow upon ourselves
to not taste until we have slaughtered Paulaus:
and now seek
— you and the hierarchs of the congregation
of the chiliarch
to bring him to you
— as seeking to truly examine his deeds
— and we are prepared to slaughter him
ere he reaches toward you.

14 And the son of the sister of Paulaus
is hearing of this plot,
and he enters the barracks and shows Paulaus:

15 and Paulaus apostolizes
and calls one of the centurions and words to him,
Lead this lad to the chiliarch:
for he has somewhat to word to him.

16 And the centurion leads the lad
and brings him to the chiliarch, and he words,
Paulaus the captive called me to him
and sought of me to bring this lad to you
— who has somewhat to word to you.

17 And the chiliarch, taking the lad by the hand,
and drawing him to one side and asking him,
What have you to word to me?

20 And the lad words to him,
The Yah Hudaya have reasoned to seek of you
to descend Paulaus to the congregation tomorrow,
so as to will to be doctrinating more by him:

21 so you — be not persuaded by them:
behold, for more than forty of their men
are guarding to ambush him
having vowed upon their souls
to not eat and not drink
until they have slaughtered him
— and behold,
they are preparing and abiding for your promise.

22 And the chiliarch releases the lad
when he misvahs him,
Notify humanity not that you showed these to me.

ON TO QESARYA

23 And he calls two centurions and words to them,
Go prepare two hundred Romaya to go to Qesarya
and seventy cavalry
and two hundred right throwers
to go from hour three of the night:

24 and also prepare fierce beasts as for Paulaus to ride
to deliver him to Philiks the governor.

25 And he scribes an epistle and gives it to them
having within thus:
26 From: Qelaudiyaus Lusiyaus:
To Philiks: excellent governor:
Shalom.

27 This man was taken by the Yah Hudaya
so as to slaughter him:
and I stood with the Romaya and rescued him
when I was doctrinated that he is of Romaya:
28 and when I sought to know the cause
because of accusing him,
I descended him to their congregation:
29 and I find that concerning questions of their torah
they are accusing him
— and a cause worthy of bonds or death
they are not having toward him:
30 and when it was shown to me
of the Yah Hudaya
working deceit and ambush upon the man
I straightway apostolized to you,
and misvahed to his accusers
to come and word in front of you
what they have against him.*

*Not in the Aramaic

Be healthy.

31 Then the Romaya, as misvahed,
guide Paulaus by night
and bring him to the city of Antipatraus.

32 And on another day,
they release the cavalry, the infantry,
and their comrades
and return to the barracks:
33 and they bring him to Qesarya
and give the epistle to the governor
and they stand Paulaus in front of him.

34 And when the governor recalls the epistle,
and he is asking him of what province
— and when he has been doctrinated, Of Qiliqiya

35 — he words to him,
I hear you when your accusers come.
— and he misvahs to guard him
in the praetorium of Heraudes.

THE ACCUSATION OF TARTELAUS AGAINST PAULUS

24:1 And from after day five
Chanan Yah the rabbi priest descends with the elders
and with Tartelaus the orator
who notifies the governor concerning Paulaus.

2 And when he is called,
Tartelaus is following and accusing him and wording,
We are inhabiting an abundance of peace
because of you:
and many honest people are being unburdened:
3 and we all in all places, take your grace,
excellent Philiks:
4 and lest I belabor you much
I seek of you, to hear us in humility, concisely:
5 for we find this man having been a corrupter
and wakening riots
among all the Yah Hudaya in all the earth
and a hierarch of the doctrine of the Nasraya
6 — and who wills to abominate our priestal precinct:
and when we overtook him
we sought to judge as to our torah:
7 and Lusiyaus the chiliarch passed by,
and with much violence, seized him from our hands,
and apostolized him to you
8 — misvahing his accusers to come to you:
and you are able, when you question him,
to doctriate of him
concerning all these whereof we accuse him.
9 — and the Yah Hudaya are shouting concerning him,
when wording that these are thus.

PAULUS PLEADS TO PHILIKS

10 And the governor signs to Paulaus to word,
and Paulaus answers wording,
Of many years
I know you have been a judge to this people
and because of this
I gladly defend my spirit
concerning the face of my soul
11 when you are able, you know
of not having more than twelve days
from my ascending to Uri Shelem to worship:
12 and they found me not wording with humanity
in the priestal precinct
— not even congregating in the congregation
— not in their congregation and not in the city:
13 and they attain not to show their hand up front
about which they now are accusing me:
14 and however, this I profess,
that in this doctrine they are wording,
therein I work for the God of their fathers
when I am trusting all that are scribed
in the torah and in the prophets:
15 and when having hope concerning God
in whom they also are hoping
— of there being prepared
a resurrection from the house of the dead
of the just and unjust.
16 And because of this I also labor
— my conscience being pure
in front of God
and in front of the sons of humanity steadfastly:
17 and for many years
I come to the sons of my own people
to give justnesses and offer qurbana:
18 — and these men found me
in the priestal precinct when I was purifying myself
— not with congregation — not even in riot:

19 — except if they were stirring
humanity of the Yah Hudaya coming from Asiya
who need to be standing with me in front of you
and accusing whatever they have against me
20 — or else have these word
whatever offenses they find within me,
when I stand in front of the congregation:
21 — except if this one word I shouted
when standing among them
concerning the resurrection of the dead
I am judged in front of you this day.

22 And Philiks, because of knowing of this way fully,
delays them, when wording,
When the chiliarch comes
I hearken between you.
23 — and he misvahs a centurion
to guard Paulaus at rest
and forbids no human of his acquaintances
to be ministering to him.

THE WITNESS OF PAULUS TO PHILIKS

24 And from after a few days
Philiks apostolizes with his woman Dursila
— she having been a Yah Hudaya
and calls for Paulaus and hears from him
concerning the trust in the Meshiah:
25 and when he is wording with them
concerning justness
and concerning holiness
and concerning the judgment being prepared,
Philiks is filled with fear, and words,
Go now:
and when there be a place, I apostolize after you.
26 — for he is presuming
that Paulaus gives him a bribe
— because of this also
he is steadfastly apostolizing to come to him
and wording with him.

27 And when two years are fulfilled to him
another governor is coming in his place
being called Pheraq Phestaus:
and as Philiks is working a grace with the Yah Hudaya
he leaves Paulaus when bound.

YAH HUDAYA SEEK TO SUMMON PAULUS

25:1 And when Phestaus comes to Qesarya
after three days he ascends to Uri Shelem:
2 and they notify him
— the rabbi priests and the hierarchs
of the Yah Hudaya
concerning Paulaus, and are seeking of him,
3 when asking this grace
— apostolizing to bring Paulaus to Uri Shelem
— when working an ambush in the way
to slaughter him.

4 And Phestaus replys wording,
Guard Paulaus at Qesarya
and I hasten — I to journey there:
5 so have those with you
whose hands attain
to descend with us
concerning all offenses being within this man
to accuse him.

6 And when he had been there eight or ten days,
he descends to Qesarya:
and on another day, sitting upon the bamah,
he misvahs to bring Paulaus:

7 and when he comes
the Yah Hudaya descending from Uri Shelem
surround him,
bringing many hard accusations after him
which they are not able to show.

8 And when Paulaus, defending his spirit,
— not having offended whatever
— not to the torah of the Yah Hudaya
and not to the priestal precinct
and not to the Qesar:
9 and because Phestaus
wills to offer a grace to the Yah Hudaya,
words to Paulaus,
Will you to ascend to Uri Shelem,
and there be judged in front of me concerning these?

PAULAUS CALLS ON THE QESAR

10 Paulaus answers wording,
I stand upon the bamah of the Qesar
and here it is just for me to be judged:
I sinned not whatever against the Yah Hudaya
as you also know — you:
11 and if I worked an offense to you
or whatever worthy of death
I question not of death:
and if,
having naught whatever
of these whereof they are accusing me
humanity gives me not to them as a gift:
I appeal calling on the Qesar — I.

12 Then Phestaus, wording with the sons of the council,
words,
Appeal to the Qesar? To the Qesar you go!

13 And when days have been,
sovereign Agripaus and Barniqi descend
and arrive in Qesarya to salute shalom to Phestaus.

14 And when, being with him for days,
Phestaus tells the sovereign
the judgment of Paulaus
when wording,
There is one man left captive through the hand of Philiks
15 and when, being in Uri Shelem,
the rabbi priests and the elders of the Yah Hudaya
notified me concerning him
seeking to work judgment of him
16 — to whom I worded
of not being the custom of the Romaya
to give sons of humanity to murder as a gift
until his ba'al of judgment admonishes him to his face
and place be given for his spirit to find a way out.
concerning whatever he is accused:
17 and when I came here, with no delay,
on another day I sat upon the bamah,
and misvahed to bring the man:
18 and his accusers, standing with him,
were not able to show an evil accusation
concerning him
as whatever I was presuming:
19 and questions — whatever and whatever
concerning their fearing toward him
and concerning Yah Shua, a human who died,
whom Paulaus is wording to be alive:
20 and because of me not standing
concerning these questions,
I word to Paulaus, that if
you seek to go to Uri Shelem
and there be judged concerning these?

21 — and he sought to be guarded
to the judgment of the Qesar
— and I misvahed to guard him
until I apostolize him to the Qesar.

22 And Agripaus words, I will to hear this man.
And Phestaus words, Tomorrow, you hear him.

23 And on another day
Agripaus and Bar Niqi come with vast pomp
and enter the house of judgment
with the chiliarchs and the hierarchs of the city:
and Phestaus misvahs to bring Paulaus:

24 and Phestaus words,
Sovereign Agripaus, and all men being with us,
concerning this man whom you see
whom all the peoples of the Yah Hudaya are accusing
in Uri Shelem and here
when shouting that it is not right that this one live again:

25 and I overtook
that he did naught whatever worthy of death:
and because he sought
to be guarded to the judgment of the Qesar
I misvahed to apostolize him:

26 and I know not what to scribe concerning him
to the Qesar:
because of this, I will to bring him in front of you
— and especially in front of you, Sovereign Agripaus,
that when his judgment is questioned,
I find somewhat to scribe:

27 for it is not right, when apostolizing a man
— a captive,
to not scribe the offense.

PAULAUS PLEADS TO AGRIPAUS

26:1 And Agripaus words to Paulaus,
You are allowed to word concerning your soul.

Then Paulaus straightens his hand
and defends his spirit, wording,
2 Concerning all
— whatever I am accused by the Yah Hudaya
Sovereign Agripaus,
I presume concerning my soul of being graced
that in front of you this day
I defend my spirit
3 especially that I know of your being convinced
in all questions of the torah of the Yah Hudaya:
because of this
I seek of you to hear me with patient spirit:
4 for all the Yah Hudaya also know,
if they will to witness,
of my custom from my youth
— I, have been from the beginning,
among my own people and in Uri Shelem,
5 because, from long ago was convinced within
that knowing the first choice doctrine
I lived a Pherisa:
6 and now
concerning the hope of the promise
having been — being to our fathers from God
I stand — and I am being judged
7 — concerning this hope
that our twelve tribes are hoping to arrive
— in diligent prayer day and night
concerning — concerning this hope,
I am accused of through the hand of the Yah Hudaya,
Sovereign Agripaus.

8 Why judge you?
 Need we not trust that God raises the dead?
 9 For I from before set my mind
 that I be contrary, doing much
 toward the name of Yah Shua the Nasraya:
 10 these also that I worked in Uri Shelem
 — and I cast many of the holy in the guardhouse
 taking sultanship from the rabbi priests:
 and when they were being slaughtered
 I partook and condemned them
 11 and torturing them in all the congregations
 when urging them
 to be blaspheming in the name of Yah Shua:
 and fulfilling much anger concerning them
 — also persecuting them to other cities:
 12 and because of this,
 when I was going to Darmesug
 with sultanship and permission of the rabbi priests
 13 — that at half day
 I see in the way from the heavens,
 behold, sovereign,
 shining upon me and upon all being with me
 a light excelling that of the sun:
 14 and we all fall upon the earth
 and I hear a voice, when wording to me,
 in Hebraït,
 Shaul, Shaul, why persecute you me?
 It is hard for you to kick the stings.

15 And I word, Who are you, my Lord?

 And he words to me,
 I am Yah Shua the Nasraya
 whom you are persecuting:
 16 and he words to me, Stand upon your feet:
 for because of this I am seen by you
 — to raise you — a minister and to witness
 of whatever you have seen
 and prepared for you to see:
 17 to deliver you from the Yah Hudaya
 and from other people
 to whom I now apostolize you
 18 that you open their eyes
 so as to turn them from darkness to the light
 and from the sultanship of Satan to God
 and take forgiveness of sins
 and their lot with the holy who trust in me.

19 Because of this, Sovereign Agripaus,
 I stood not in contention
 against the sight of the heavenlies
 20 but preached first to those of Darmesug
 and they who are in Uri Shelem
 and in all the villages of Yah Hud
 and also to the peoples
 — preaching to repent and reconcile to God
 and work works worthy of repentance.

21 And upon the face of this
 the Yah Hudaya overtook me in the priestal precinct
 and willed to be slaughtering me:
 22 and God helped me until this day:
 and behold, I stand
 — I — witnessing both to the little and the great:
 when whatever is outside of Mosheh
 and of the prophets
 I worded not
 except wording of that prepared to be:

23 that the Meshiah suffer:
 and being the beginning
 of the resurrection from the house of the dead
 and preparing to preach light
 to the people and to the peoples.

24 And when Paulaus is thus defending his spirit
 Phestaus shouts with a resounding voice,
 Paulaus, you madden!
 Many scrolls work to madden you.

25 Paulaus words, I madden not, excellent Phestaus,
 but word the words of truth and honesty — I:
 26 and also Sovereign Agripaus
 especially know about this
 and because of this I word boldly in front of him — I
 because not one of these words, I presume,
 deceive him
 — not being done secretly.

27 Sovereign Agripaus, trust you the prophets?
 I know you trust — I!

28 And Agripaus words to him,
 In a little you convince me to become a Kristeyana*.
 *Hellenic form of Christian

29 And Paulaus words,
 I am seeking of God
 in little and in much
 that not only of you being
 but also all who hear me this day
 be likewise, outside of these bonds.

30 And they stand
 — the sovereign and the governor and Bar Niqi
 and those sitting with them:
 31 and when they depart from there
 they are wording, one with one,
 Whatever is worthy of death or of bonds
 this man has not worked.

32 And Agripaus words to Phestaus,
 It had been possible to release this man
 if he had not appealed to the Qesar.

ON TO ITALIYA

27:1 And Phestaus misvahs concerning him
 to apostolize him to the Qesar to Italiya:
 and they shelem Paulaus and other captives with him
 — to one man — a centurion of the squad of Sebastia
 his name being Yuliyaus:

2 And when journeying
 we are descending in a sailer
 having been from the city of Adramantau
 going to the places of Asiya:
 and entering the sailer with us is Aristarkaus
 — of Maqeduniya from the city of Thesalauniqi:
 3 and on another day we arrive in Saidan
 and the centurion is merciful toward Paulaus
 and allows him to go to his friends to rest.

4 And journeying from there
 because of the winds being contrary
 we go around about Qupraus:
 5 and crossing over the seas of Qiliqiya and Pamphuliya
 we arrive at Mura a city of Luqiya:
 6 and there the centurion finds a sailer
 of Aleksandriya going to Italiya:
 and he sits us therein.

7 And because of journeying difficultly many days
 hardly reaching the island of Qenidaus
 because of the wind not allowing us to go uprightly
 we go around about Qriti
 toward the city of Salamauna:
 8 and when hardly journeying around
 we arrive at a place called Beautiful Haven:
 being near the city, the name, Lasia:
 9 and being there until a vast time passes
 — also the day of the fast of the Yah Hudaya
 and being fearsome for humanity to journey by sea
 Paulaus is counseling them,
 10 and wording, Men,
 I see that with tribulation and with much loss
 be this voyage
 — not only of the burden of our sailer
 but also of our own souls.
 11 And the centurion
 is hearkening to the pilot and to the lord of the sailer
 more than to the words of Paulaus:
 12 and because of the haven not benefiting
 to winter* in the winter**
 many of us will to be journeying from there,
 if they are able to arrive and to winter
 in one haven having been in Qriti
 being called Paniks
 and looking toward the south:
 13 and when the south wind puffs
 and presuming they are arriving as they willed
 we are journeying around Qriti.

THE GUSTY BREEZE ON THE WAY

14 And from a little after we go
 a gusty breeze comes upon us
 called Tempestous Euraqlidaun:
 15 and the sailer is seized
 and is not able to stand against the wind
 and we give up the hand of it.
 16 And when passing over one island called Quda
 we are hardly able to hold the boat:
 17 and when we take
 we are tightening and repairing the sailer:
 and because of being frightened
 — lest we fall in a descent of the sea
 we descend the sail and likewise are journeying.
 18 And when a strong storm rises upon us
 on another day
 we cast vessels into the sea:
 19 and on day three,
 we cast the sailer's own vessels through our hands:
 20 and when a downpour overtakes us,
 and more days not seeing the sun
 and not the moon and not the stars
 and all hope of life
 — and all being cut.
 21 And when no human whatever is enduring,
 then Paulaus stands among them, and words,
 If you had been convinced by me, and not by men,
 to not be journeying from Qriti
 — and being spared
 from this loss and from this tribulation:
 22 and now I counsel you to not being with grief:
 for not one of your souls destruct
 except if of the sailer:
 23 for in the night I saw this angel of God
 — who is my own and for whom I work

24 wording to me, Awe not, Paulaus:
 be prepared to stand in front of the Qesar:
 and behold, God gives you the gift
 of all who journey with you.
 25 Because of this, enhearten men!
 For I trust God that it be thus
 as whatever was worded with me:
 26 however we, having cast to one island.
 27 And from after day fourteen
 as we weary in the Sea of Hedriyaus at half night
 the sailors are presuming they are approaching earth:
 28 and they cast anchors and find it twenty fathoms:
 and again a little journey
 and they find fifteen fathoms:
 29 and when being afraid,
 lest we be found at places having rocks therein
 they cast four anchors from the final part of the sailer
 and are praying of it being — being day:
 30 and the sailors are seeking to flee from it
 — from the sailer,
 and they descend from the boat into the sea
 on pretext of going therein to bind the sailer to the earth
 31 And when seeing,
 Paulaus words to the centurion and to the strategists,
 If these abide not in the sailer
 you are not able to live.
 32 Then the strategists cut the ropes of the boat
 from the sailer
 and allow it to wander.
 33 And he — Paulaus until it be dawn
 is persuading all to take nourishment,
 when wording to them,
 Behold, This day is day fourteen
 of being fearsome
 — of your having tasted naught whatever:
 34 because of this I seek of you to take food
 for strengthening your life:
 for not one hair of your head destructs.
 35 And when he words these
 he takes bread and glorifies God
 in front of them all
 and crumbles and follows to eat:
 36 and they all comfort
 and they take nourishment.
 37 And we, having been in the sailer,
 are two hundred and seventy and six souls.
 38 And when they satiate with food
 they lighten from the sailer
 and take the wheat and cast it in the sea.
 39 And when, being day,
 the sailors know not the earth:
 but they look over along side one dry edge of the sea
 where they are considering, if possible,
 to shove the sailer:
 40 and they cut the anchors from the sailer
 and slacken to the sea
 and release the rudder band
 and hang the little sail to the wind that is puffing
 and are journeying to the face of the dry:

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41 and the sailer touches a high place
between two depths of the sea
and strives therein:
and stands upon the first side
not being shaken loose:
and the final side
is released by the violence of the waves.

42 And the will of the strategists
is to slaughter the captives
lest any of them swim and flee from them.

43 And the centurion forbids them from this
because he wills that Paulaus live
— and misvahs those being able to swim
to cast first and swim crossing over to the earth:
44 and the remaining upon boards
and upon other wood of the sailer
— and thus they cross over to earth rescued.

SAVED AT MILITI ISLAND

28:1 And from afterwards
they are doctriated that the island is called Militi:
2 and the barbarians inhabiting therein
show much befriending to us
and they take a fire and call all of us to warm ouselves
because of much rain and having been cold.

VIPER SEIZES THE HAND OF PAULAUS

3 And Paulaus takes an abundance of twigs
and places them upon the fire:
and a viper goes from the heat of the fire
and bites his hand:
4 and when the barbarians see it hanging from his hand
they are wording,
Most certainly this man is a murderer
— when rescued from the sea
justness allows him not to live.
5 And he, Paulaus, waves his hand
and casts the viper into the fire
and not being hateful whatever:
6 and the barbarians are presuming
that straightway he is swelling,
or falling when dead upon the earth:
and when awaiting a vast season
and seeing naught whatever being hateful
they change their words and word that he is a god.

PAULAUS HEALS THE FATHER OF PAUPLIYAUS

7 And fields having been in that place
one man, his name being Paupliyaus
— being hierarch of the island
takes us into his house three days — cheerfully:
8 and the father of Paupliyaus
with fever and with affliction
his bowels being sick
— and Paulaus enters toward him and prays
and places his hands upon him and heals him.

9 And when this becomes,
also the remaining on the island,
having been sick therein,
are approaching and are being healed
10 — who honor us with great honors:
and when we are going from there
they are providing us with provisions*.

*Not in the Aramaic

11 And after three months we go and journey
in a sailer of Aleksandriya
which had wintered at the island
there having been upon it the sign of the twin*:
*twin: or, Thama

12 and come to the city of Saraqausa,
and abide there three days:
13 and from there we go around
and arrive in the city of Regyun:
and after one day the south wind puffs
and on day two we come Putiyalaus a city of Italiya
14 and there we find brothers
who are seeking of us
and we are toward them seven days
and then we go to Romi:
15 and when the brothers there hear
they go to meet us
until the market called Apiyaus Poraus*
and until Telat Hanuta**:
and when Paulaus sees,
he thanks God and is empowered.

*Apiyaus Poraus = Apiyaus Forum:

**Telat Hanuta = Three Taverns

PAULAUS ENTERS ROMI

16 And we enter Romi
and the centurion allows Paulaus
to lodge where he wills
with a strategist guarding him.

PAULAUS WITNESSES TO THE YAH HUDAYA

17 And from after day three
Paulaus apostolizes the hierarchs of the Yah Hudaya:
and when they congregate, he words to them,
Men — my brothers,
I — when raising naught whatever against the people
and the torah of my fathers,
I am shelemed in bonds from Uri Shelem
into the hands of the Romaya
18 — who, when they questioned me,
willed to release me
because they were not able after to accuse me
of whatever is worthy of death:
19 and when the Yah Hudaya
were rising against us
I was urged to shout an appeal to the Qesar
— not as having
whatever to accuse the sons of my people:
20 because of this I seek of you
to come and see — and to tell this to you
— that because for the hope of Isra El
I am bound with this fetter.

21 And they word to him,
We have taken no epistles concerning you
from the Yah Hud
— and no humans
of the brothers coming from Uri Shelem
worded any evil whatever concerning you:
22 and we will to hear from you, whatever you think,
because we know that this doctrine
is not acceptable concerning humanity.

23 And they stand him a day
and many congregate and come where he is lodging
— to whom he manifests
concerning the sovereigndom of God,
when witnessing and persuading them
concerning Yah Shua
from the torah of Mosheh and from the prophets
from dawn until evening:

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24 and humans of them
are being persuaded by his words
— and others are not being persuaded.

PAULUS TURNS FROM THE YAH HUDAYA

25 And they release from toward him
when not sheleming with one another:
and Paulus words this word,
Well worded the Spirit of Holiness
by the mouth of Yesha Yah the prophet
against our fathers,

26 when wording,
Go to this people, and word to them,
Hearing you hear, and understand not:
and seeing, and examine not:

27 for the heart of this people calloused
and their hearing burdened
and their eyes they have shut
— lest their eyes see
and their ears hear
and their heart understand
and they return and I forgive them.

Yesha Yah 6:9,10

THE LIFE OF GOD IS APOSTOLIZED TO THE GOYIM

28 So be it known to you, this:
that to the peoples
the redemption of God is apostolized
for they also hear it.

29 And wording these words, the Yah depart
having much disputation among themselves*

*Not in the Aramaic

**PAULUS PREACHES AND DOCTRINATES
THE SOVEREIGNDOM OF GOD
AND THE LORD YAH SHUA THE MESHIAH**

30 And Paulus hires of his own house
being therein two years

and taking all who are coming to him
31 — preaching concerning the sovereigndom of God
and doctrinating boldly
concerning our Lord Yah Shua the Meshiah
with no hindrance.

SALUTATION

INJUSTICE AND WICKEDNESS

1:1 Paulaus,
 a servant of Yah Shua the Meshiah,
 a called apostle
 appointed to the evangelism of God:
 2 of which he formerly promised
 through his prophets in the holy scriptures
 3 concerning his Son
 who was birthed, as to flesh,
 of the seed of the house of David:
 4 and known as the Son of God
 by power and by the spirit of holiness
 — who rose from the house of the dead
 — Yah Shua the Meshiah — our Lord:
 5 — in whom we take grace and apostleship
 among all people
 as to hearing the trust of his name:
 6 from whom you also
 you — the called in Yah Shua the Meshiah.

7 To all in Romi,
 beloved of God, called and holy:
 shalom and grace with you
 from God our Father
 and from our Lord Yah Shua the Meshiah.

8 First, I thank my God
 in Yah Shua the Meshiah concerning you all,
 that your trust is heard upon all the world.

PAULAUS DESIRES TO VISIT ROMI

9 For God is my witness
 — whom I minister in my spirit
 in the evangelism of his Son:
 not ceasing,
 10 I ever more remember you in my prayers:
 and I, mercying,
 if from already,
 a way opens in the will of God
 to come unto you.

SPIRITUAL GRACE

11 Because I greatly yearn to see you,
 to give you a gift of the Spirit
 by establishing you:
 12 and, in union,
 comforted in trust — your own and my own.
 13 And I will that you my brothers, that you know,
 that many times I willed to come to you:
 — and was forbidden until now
 — also having fruit in you,
 as among the remaining people
 14 — to the Yaunaya and to the Barbarians:
 to the wise and to the foolish,
 because I am indebted to preach to all humanity.
 15 And thus I exhort
 also to evangelize to you in Romi.

THE POWER OF THE EVANGELISM

16 For I shame not in the evangelism
 because it is the power of God
 of life to all who trust in him
 — if of the Yah Hudaya first,
 if of the Aramaya.
 17 For the justness of God manifests therein
 from trust to trust:
 as scribed,
 The just live by trust.

Habakkuk 2:4

18 For the wrath of God
 manifests from the heavens
 concerning all injustice and wickedness
 of the sons of humanity
 who hold the truth in injustice:
 19 because the knowledge of God
 exposes in them:
 for God manifests in them.

20 For what God concealed
 from the foundation of the world
 in understanding, are seen
 — his power and eternal Godhead:
 that, being no spiritual way out,
 21 because knowing God,
 they glorify him not as God,
 and profess him:
 but void their thoughts
 and darken their heart
 that they understand not:
 22 while presuming their souls to be wise
 they folly:
 23 and change the glory
 of the God who corrupts not
 into an icon likened to sons of humanity who corrupt
 and images of flyers
 and quadrupeds*
 and creepers on the earth.

*four footers

24 Because of this
 God shelems them
 to the pantings of their impure hearts,
 to despise their bodies therein:
 25 they change the truth of God into a lie
 and awe and minister the created
 more than of their Creator
 to him — our glory and our eulogy
 eternally and eternally.
 Amen.

HOMOSEXUALITY

26 Because of this
 God shelems them to despicable afflictions:
 for their females
 instead of the natural use
 to the not natural use:
 27 and again, even the males
 thus forsake their natural use of the female
 inflamed in their panting one concerning one:
 males upon males working shame:
 and their just reward, being their error,
 they take to themselves.

THE MIND OF VANITY

28 And as their souls judge to not know God,
 God shelems them to a mind of vanity,
 working what is not rightened:
 when filled concerning all injustice
 and whoredom
 and bitterness
 and evil
 and covetousness
 and envy
 and murder
 and contention
 and deceit
 and evil reasoning

30 and murmuring
and devouring accusation
and hateful of God
despisers
puffed with pride
braggarts
capable of evil
losing their minds
not persuaded by their fathers
31 having no covenant
no love
no peace
having no befriending within:
32 and who, when knowing the judgment of God,
who, doing as this, he condemns to death
— not only have been working to themselves,
but also partake with those who work them.

THE JUST JUDGMENT OF GOD

2:1 Because of this you have no spiritual way out.
Behold, sons of humanity
— who judge their comrade:
for you who judge your comrade,
you condemn your soul:
for you also, as you judge,
is returned to you:
2 and we have known
the judgment of God in truth
concerning them who respond this.
3 And what reckon you?
Behold, son of humanity,
you who judge them who respond this,
when you also respond in this,
that you flee from the judgment of God?
4 Or concerning the riches of his goodness,
and concerning his patient Spirit:
and concerning the place he gives to you,
dare you
— and know you not that the goodness of God
brings you to repentance?
5 But because of the hardness of your heart
that repents not,
you place to yourself a treasure of wrath
in the day of wrath
and manifestation of the just judgment of God
6 — who rewards every human as to his works:
7 who in endurance in graced works,
seek for glory and honor and not corruptibility
— he gives them eternal life.
8 And who resist,
not persuaded of the truth,
but persuaded by injustice,
he rewards with anger and wrath
9 and tribulation and anxiety
upon all the sons of humanity working evil
— to the Yah Hudaya first
and to the Aramaya:
10 and glory
and honor
and shalom
upon all working graced
— to the Yah Hudaya first
and to the Aramaya:
11 for God has no regard to face.

12 For whoever sins with no torah
also with no torah destructs:
and whoever sins in the torah
by the torah is judged:
13 for not those being hearers of the torah
are just before God,
but the workers of the torah are justified.
14 For if the people, they not having the torah
by nature work the torah,
they, not having the torah,
become a torah to their souls
15 — and they show the works of the torah
while scribed upon their hearts:
their conscience witnesses concerning these
when their reasoning rebukes
— or their spirit defends one another
16 in the day God judges
what the sons of humanity conceal
as to my own evangelism
through the hand of Yah Shua the Meshiah

THE YAH HUDAYA AND THE TORAH

17 And if you, called a Yah Hudaya,
and concerning the torah, you rest,
and you boast in God
18 and you know his will
and you discern what is right
— you, doctriated by the torah,
19 and confide upon your souls
that you are a leader of the blind
— a light of those having darkness
20 an instructor of those losing their mind
— a doctor of lads
having a likeness of knowledge
and of truth in the torah:
21 so you — you who doctriate another,
doctriate you not your own souls?
You who preach, Thieve not, you — thieve you?
22 And you who word, Adulterize not,
you — adulterize you?
And you — you who contemn idols,
spoil you the house of the holies?
23 And you — you who boast in torah,
who transgress concerning the torah,
you — despise you God?
24 For the name of God, because of you,
is blasphemed among the peoples
as scribed.
25 For circumcision profits if you perfect the torah:
and if you transgress from the torah
your circumcision becomes uncircumcision:
26 and if the uncircumcision
guards the misvah of the torah,
behold, is not his uncircumcision
reckoned to his circumcision?
27 And uncircumcision
which by nature perfects the torah
judges you
who with the scripture and with circumcision
transgress upon the torah
28 — not for who is being a Yah Hudaya openly
— not even who manifests circumcision in the flesh:

29 but he who is a Yah Hudaya covertly
and whose circumcision is of the heart
— in spirit and not in scripture
— whose glory
not being from the sons of humanity
but from God.

THE EXCELLENCE OF THE YAH HUDAYA

3:1 So what excellence has the Yah Hudaya?
Or what benefit has circumcision?

2 Much in all.
First,
that they were entrusted with the words of God.
3 For if some trusted not,
by not trusting, nullify they the trust of God?

4 So be it not.
For God having been true
and all the sons of humanity false,
as scribed,
Be just in words
and triumph when they judge you.
Psalm 101:4

OUR UNJUSTNESS

5 And if our unjustness raises the justness of God,
what word we?

Why?
Is God unjust, for bringing wrath?
I word as a son of humanity.
6 So be it not:
and if not, how judges God the world?

7 For if the truth of God
by my falsehood
abounds to his own glory
so why am I judged as a sinner — I?
8 Or unless, as they blaspheme concerning us,
and they word that we word,
Work evil, to bring the graced
— and their judgment is guarded to justice.

9 So what?
Hold we more?
We who previously cut concerning the Yah Hudaya
and concerning the Aramaya
— all under sin.

10 As scribed,
None have been just — not even one
11 — not one understands — not one seeks God
12 — they all deviate and reject in union
not having working the graced — not even one.
Psalm 14:1—3

13 Their throat is an open tomb
and their tongues deceitful
and the anger of asps is under their lips:
14 their mouths fill with cursing and bitterness
15 their feet swift to pour blood
16 crashing and misery in their ways:
17 and the way of shalom they know not:
18 and not having fear of God before their eyes.
Psalms 5:9; 10:7; 36:1; 140:3; Yesha Yah 59:7,8

19 And we know whatever the torah words
it words to those in the torah,
that all mouths be shut
and all the world condemned before God.

20 Because by the works of the torah
all flesh is not justified before him,
for by the torah we know sin.

JUSTNESS THROUGH TRUST

21 And now, with no torah,
the justness of God manifests and witnesses
concerning the torah and the prophets:
22 and the justness of God
is through trust that is of Yah Shua the Meshiah
even concerning every human
— every human who trusts in him
— for there has been no distinction,
23 because all have sinned
and lack of the glory of God.

24 And being freely justified by his grace
having redemption in the Yah Shua the Meshiah,
25 these whom God previously placed
— a hallowing
by trusting in his blood,
because of our sins of formerly sinning:
26 where God, by his patient Spirit,
gives us an example of his justness
— that at this time, he being just,
and by his justness,
justifying those who trust
in our Lord Yah Shua the Meshiah.

27 So where is boasting?
It is nullified.
By what?
The torah of works?
Not! — but by the torah of trust.
28 So we think
that the sons of humanity are justified by trust
— not by the works of the torah.

29 Why?
For is he the God of the Yah Hudaya only?
Is he not of the peoples?
Yes, even of the peoples:
30 Because he, one God,
justifies the circumcision by trust
and also the uncircumcision by trust.

31 Why?
So nullify we the torah through trust?
So be it not
— but we raise the torah.

THE JUSTNESS OF ABRAHAM

4:1 So what word we
concerning Abraham our original father
found as to flesh?
2 For if Abraham were justified by works
he had been boasting: but not toward God.
3 For what words the scripture?
Abraham trusted God
and it reckoned to him for justness.
Genesis 15:6

4 And to him who works
the reward is not reckoned as grace
but as being indebted:
5 and to him who works not
but trusts in him only who justifies the sinner
his trust is reckoned to him for justness.

6 As David also words
concerning the graced man
to whom God reckons justness not by works,
7 when wording,
Graced — they whose injustices are forgiven
and whose sins are covered.
8 Graced — the man
to whom God reckons not sin.

Psalm 32:1, 2

JUSTNESS VS ORDINANCES

9 So this graced,
is it concerning the circumcision?
Or concerning the uncircumcision?
For we word
that trust was reckoned to Abraham for justness.
10 So how was it reckoned?
In circumcision?
Or in uncircumcision?
— not by being in circumcision
but in uncircumcision.

11 For he took the sign of circumcision
and the seal of the justness of his trust
while being in uncircumcision,
to being the father of all who trust,
by uncircumcision:
to also reckon to them for justness,
12 and the father of the circumcision
who, not being of the circumcision only,
but also to them
who shelem in the steps of the trust
of the uncircumcision of our father Abraham.

JUSTIFICATION VS THE TORAH

13 For so be it not,
that by the torah
the promise became to Abraham or his seed
to being inheritors of the world,
but by the justness of trust.

14 For if they by the torah became inheritors
trust becomes vain
and the promise becomes nullified
15 — for the torah is a worker of wrath:
for where they have no torah
also not even a transgression of the torah.

JUSTNESS THROUGH TRUST BY GRACE

16 Because of this:
by trust, by grace, being justified,
being true to the promise to all the seed
— not to them of the torah only
but also to them of the trust of Abraham
— being the father of us all:

17 — as scribed,
I placed you, as father to an abundance of peoples.
— before God whom he trusted
— who enlivens the dead
who calls those not having been, as having been
18 — who having no hope, in hope trust,
being the father of an abundance of peoples

— as scribed,
Thus be your seed.

Genesis 15:5; 17:5

19 And not being weary in the trust
considering his own body dead
— being a son of one hundred years
— and the dead womb of Sarah
20 and not doubting the promise of God
as lacking trust,
but empowered in trust
gave glory to God:
21 and establishing what he counseled to him
God was able to perfect.

22 Because of this
it was reckoned to him to justness
23 — and not being scribed because of him only
was this reckoned to him
— his trust to justness:
24 but also because of us
it is also prepared to reckon
to whoever trust in him
who raised our Lord Yah Shua the Meshiah
from the house of the dead
25 — who was shelemed because of our sins
and rose because to justify.

THE RESULT OF JUSTNESS

5:1 So because of being justified by trust
we have shalom toward God
in our Lord Yah Shua the Meshiah
2 — in whom we approach by trust
to this grace wherein we stand
and boast in the hope of the glory of God.

3 And not only thus
but we also boast in tribulations
knowing that tribulation perfects patience within:
4 and patience, experience:
and experience, hope:
5 and hope shames not
because of the love of God
pouring over our hearts
by the Spirit of Holiness given to us.

6 And if the Meshiah, because of our weakness,
at this time died for the wicked:
7 — for scarcely,
a human dies in the stead of a wicked:
— for in the stead of the graced
perhaps a human dares to die.

8 Here God shows his love toward us
— if while having been sinners
the Meshiah died in our stead.
9 So how much more abundantly
now justified in his blood
— and in him, being delivered from wrath.

10 For if, when having been ba'al enemies,
we reconcile with God by the death of his Son,
so how much more abundantly by his reconciliation
we enliven in his life.

11 Not only thus
but we also boast in God
through our Lord Yah Shua the Meshiah
in whom we now take reconciliation.

THE ORIGIN OF SIN 4

12 For as through the hand of one son of humanity
 sin entered the world
 — and death through sin
 and thus death passed over to all sons of humanity
 — for all sinned:
 13 for until the torah
 sin had been in the world:
 sin had not been reckoned
 because of no torah having been:
 14 but death reigned from Adam until Mosheh
 — even over them who sinned not
 after the image of the transgression of Adam
 — who is the image of he, the one prepared.

JUSTIFICATION AND LIFE THROUGH YAH SHUA MESHIAH 7

15 But not being,
 As the offense, thus the gift.
 For if, because of the offense of one, many die,
 so how much more abundantly the grace of God
 and his gift
 — because of one son of humanity
 Yah Shua the Meshiah
 abounds in many.

16 And not,
 As the offense of one, thus the gift.

For the judgment, being by one,
 being to condemnation:
 and the gift, by many sins,
 being to justness.

17 For if because of the offense of one
 death reigns,
 much more abundantly are they
 who take an abundance of grace
 and of the gift
 and of justness
 reign in life through one,
 Yah Shua the Meshiah.

18 So as, because of the offense of one,
 all sons of humanity being unto condemnation
 thus, because of the justness of one,
 be the triumph of life to all the sons of humanity.

19 For as because of the non—obedience
 of one son of humanity,
 many be sinners,
 thus also because of the obedience of one,
 many be just.

20 And the entrance of the torah became,
 and sin abounded:

21 and where sin abounds, there grace abounds:
 as sin reigns in death,
 thus grace reigns in justness unto eternal life
 through our Lord Yah Shua the Meshiah.

DEAD TO SIN, ALIVE IN THE MESHIAH

6:1 So what word we?
 Abide we in sin that grace abounds?

2 So be it not!
 For we who died to sin, how live we again therein?

3 Or Know you not
 that we who baptized into Yah Shua the Meshiah
 baptized in his death?

In baptizing to death
 we entombed with him:
 as Yah Shua the Meshiah
 rose from the house of the dead
 in the glory of his Father
 even thus we walk in new life.

5 For if we plant in union with him
 in the image of his death,
 thus also being in his resurrection:
 6 for we know
 that our antiquated son of humanity
 staked with him
 to nullify the body of sin
 that we not minister sin again.
 — for who dies, liberates from sin.

8 So if we die with the Meshiah
 we trust to live with the Meshiah:
 9 for we know that the Meshiah
 rose from the house of the dead
 and not to die again
 — and death authorizes him not therein.
 10 For in dying, he died to sin one time:
 and in living, he lives to God.

11 Thus you also, reckon your soul dead to sin,
 and alive to God
 in our Lord Yah Shua the Meshiah.

PRESENT YOUR MEMBERS AS WEAPONS OF JUSTNESS

12 So sin reigns not in your dead body
 as to hear its pantings:

13 and also
 prepare not your members
 as an armor of injustice to sin:
 — but prepare your souls to God,
 as humans enlivened from the dead
 and your members
 as being an armor of justness to God.

14 And sin authorizes not concerning you
 for you have not been under the torah, but under grace.

15 So what?
 Sin we, not being under the torah,
 but under grace?

16 So be it not.
 Know you not
 that to whomever you prepare your souls for service
 him you hear:
 you are his own — servants of whomever you hear
 — if to sin
 — if to hearing the ear of justness.

17 And grace to God
 that being the servants of sin
 and you heard from the heart
 that form of doctrine shelemed to you.
 18 And when you were liberated from sin,
 you worked justness.

19 I word as among sons of humanity
 because of the sickness of your flesh:
 for as you prepared your members
 servants of foulness and of unjustness,
 also now, prepare your members
 servants of justness and of holiness.
 20 For when you were being servants of sin
 you were being liberated from justness.

21 And what fruit had you been having then
 wherein this day you shame?
 For in its finality you had death
 22 — and now being liberated from sin
 and being subservient to God
 you have your holy fruit and its finality
 — eternal life.
 23 And the merchandise of the sin,
 death:
 and the gift of God,
 eternal life in our Lord Yah Shua the Meshiah.

ANALOGY OF RELATIONSHIPS

7:1 Or know you not, my brothers,
 for I word to them who know the torah,
 that the torah has sultanship over a man
 as long as he is living?
 2 — just as a woman is bound to her master
 by the torah as long as he lives:
 and if the master dies
 she is liberated from the torah of her master.
 3 And if, while her master lives,
 she cleaves to another man
 she becomes an adulteress:
 and if her master dies
 she is liberated from the torah:
 and has not been an adulteress
 if she now becomes to another.

4 And now, my brothers
 you also have died to the torah
 in the body of the Meshiah
 — being to another
 who rose from the house of the dead,
 to give fruit to God.

5 For while being in the flesh,
 the afflictions of sins
 being exhorted by the torah in our members
 to give fruit unto death.

6 And now, having been nullified from the torah,
 being deathified to that which held us,
 we now minister in newness of the Spirit
 and not in the antiquity of the scripture.

7 So what word we?
 that the torah is sin?

So be it not.
 But sin was not doctriated,
 except through the hand of the torah:
 for I knew not panting,
 if it had not been that torah worded,
 Pant not.

8 And by this misvah, sin found a pretext,
 and perfected all panting in me.
 For without the torah, sin being dead,
 9 and I — I was alive
 — there being no torah from before:
 and when the misvah came
 sin enlivened and I died:
 10 and I found the misvah of life as unto death:
 11 for sin, finding a pretext through the misvah,
 deceived me
 and therein slaughtered me.
 12 And then the torah is holy
 and the misvah holy and just and good.

TWO NATURES UNDER THE TORAH

13 So has the graced become my death?
 So be it not.
 But sin, seen as sin,
 by the graced perfected death in me
 that is especially condemned by the misvah.
 14 For we know the torah is of the Spirit:
 and I of the flesh — I — merchandised* — I — to sin.
 *sold

15 For what I do, I know not — I:
 not what I will, work I — I:
 but what I hate, that is what I work — I.
 And if I work not what I will — I,
 16 I witness concerning the torah, that it is beautiful.
 17 And now it be not I — I doing this
 but sin inhabiting within me.

18 For I know
 the graced is not inhabiting within my flesh:
 for to will the graced, is simple to me:
 but to do, I am not able.
 19 For it be not the graced that I will — I
 that I work — I:
 but the evil that I will to not work
 I work — I.
 20 And if I not will what I work — I
 it be not I who works — I
 but sin inhabiting within.

21 So I find a torah that shelems my mind
 — that wills to work the graced
 because evil is near me.
 22 For I cheer in the torah of God
 in the son of humanity within:
 23 and I see another torah in my members
 approaching against the torah of my mind
 and captivating me to the torah of sin
 I have in my members.

24 Miserable son of humanity — I!
 Who delivers me from this body of death?
 25 I thank God
 through the hand of our Lord Yah Shua the Meshiah.
 So now with the mind
 I am a servant of the torah of God,
 and in my flesh
 having been a servant of the torah of sin.

THE TORAH OF THE SPIRIT: LIFE IN THE MESHIAH

8:1 So they have no condemnation
 who walk not in the flesh
 but in Yah Shua the Meshiah.
 2 For the torah of the Spirit of life
 in Yah Shua the Meshiah
 liberates me from the torah of sin and death.
 3 For, because the torah, being weak,
 through the sickness of the flesh,
 God apostalized his Son
 in the image of the flesh of sin
 and because of sin
 condemned sin in his flesh
 4 to fulfill the justness of the torah in us
 — walking not by flesh, but by Spirit.

IN FLESH VS IN SPIRIT

5 For those in flesh think of the flesh
 and those in the Spirit think of the Spirit.

6 For the mind of the flesh is death,
and the thought of the Spirit is life and shalom.

7 Because the mind of the flesh
is a ba'al of enmity toward God,
for it works not the torah of God
because it is not able.

8 — so they who are in flesh
are not able to please God.

9 And you, not being in flesh, but in Spirit
if truly the Spirit of God inhabits within.

And if humanity has not the Meshiah in Spirit
they have not been his own.

10 And if the Meshiah is within,
the body is dead because of sin
and the Spirit alive because of justness.

11 And if the Spirit of him
who raised our Lord Yah Shua the Meshiah
from the house of the dead
inhabits within,
he who raised Yah Shua the Meshiah
from the house of the dead
also enlivens your dead body
because of his Spirit inhabiting within.

12 Now my brothers
we are not indebted to the flesh
— to walk in the flesh.

13 For if you live in the flesh
you prepare to die:
and if you, by the Spirit,
you deathify the behavior of the body
you live:

14 — for those guided by Spirit of God,
these are the sons of God.

THE SPIRIT OF SONSHIP

15 For you took not
the spirit of servitude again to fear:
but you took the Spirit of the sons of treasure,
wherein we call our Father, Father (Aba).

16 And the Spirit witnesses with our spirit
that we have been the sons of God:

17 and if sons, also inheritors
— inheritors of God
— and sons of the inheritance
of Yah Shua the Meshiah:
that if we suffer with him
we also glorify with him.

18 For I think it not worthy
— the sufferings of this time
to the glory prepared to be manifested in us.

19 For all creation hopes
and awaits the manifestation of the sons of God.

20 For the creature works vanity
— not by the will
but because of him who works concerning the hope,
21 that also the creature liberates
from the servitude of corruption
into the liberty of the glory of the sons of God.

22 For we know that every creature
sighs and travails in pain until this day:

23 and not only they
but also we, having the firstlings of the Spirit
— our souls sigh
awaiting the sons of treasure.
— the redemption of our body.

24 Because we live in hope
— and hope seen be not hope
— for if we see, why await?

25 And if we hope for what we see not,
we abide with patience.

THE INTERCESSORY MINISTRY OF THE SPIRIT OF HOLINESS

26 Thus also the Spirit helps our sickness:
for, as what we need to pray, we know not
but the Spirit prays in our stead
with sighs — not words.

27 And he, searching the hearts,
knowing the mind of the Spirit
— he, as to the will of God,
prays in the stead of the holy

28 And we know that all who love God,
he helps in all for the graced
— whom he previously placed,
being called.

THE SEQUENCE OF THE PROTECTION OF GOD

29 And from the first, he knew them,
and engraved them
— in the form of the image of his Son,
to his being the firstbirthed of many brothers.

30 And whom he previously engraved, he called:
and whom he called, he justified:
and whom he justified, he glorified.

EIGHT QUESTIONS, DIRECT AND RHETORICAL

31 So what word we concerning these?
If God be in our stead, who is against us?
32 If, concerning his son, he spared not,
but shelemed him in the stead of us all,
how gives he not all with him to us?

33 Who accuses concerning the select of God?
— God who justifies?

34 Who condemns?
— the Meshiah who died and rose
— and having been about the right of God
— and seeking in our stead?

35 Who separates us from the love of the Meshiah?
— tribulation
or confinement
or persecution
or famine
or nakedness
or peril
or sword?

36 As scribed,
Because of you we are deathified every day
— reckoned as lambs for the slaughter.

37 But in all these we are triumphant
through him who loved us.

38 For I am convinced,
 that not death
 and not life
 and not angels
 and not sultans
 and not powers
 and not that which stands
 and not that which is prepared
 39 and not height
 and not depth
 and not another creature
 is able to separate us from the love of God
 in our Lord Yah Shua the Meshiah.

THE SELECTION OF ISRA EL BY GOD

9:1 I word the truth in the Meshiah
 and I falsify not
 and my mind witnesses concerning me
 in the Spirit of Holiness
 2 that I have great sorrow
 and the grief in my heart ceases not:
 3 for heeding,
 that I myself be a curse by the Meshiah
 in the stead of my brothers
 — my kin in the flesh
 4 — having been sons of Isra El
 — whose own be the sons of treasure
 and the glory
 and the covenants
 and the torah
 and the ministry therein
 and the promises
 5 and the fathers
 — from whom the Meshiah was seen in the flesh:
 he, having been God concerning all*
 — to him be glory
 and eulogy
 eternally and eternally.
 Amen.

*The Meshiah is God

6 And so be it not
 that in falling, the word of God fell:
 for not all being of Isra El,
 have been Isra El:
 7 not even because
 they are of the seed of Abraham,
 be they all sons:
 because it was worded,
 In Ischaq your seed is called. Genesis 21:12

8 And this:
 not being the sons of the flesh
 have been the sons of God:
 but the sons of the promise
 are reckoned for the seed.
 9 For this, having been the word of promise,
 This time I come, and a son be to Sara. Genesis 18:10

10 And not only this,
 but also Rapqa
 when one with our father Ishaq
 having been partaker
 11 ere her sons birthed
 — not having graced — good or evil
 that the selection of God, was previously known,
 that it abode — not by works
 but through the hand of him who calls.

12 For it was worded,
 The elder be servant to the lesser. Genesis 25:23

13 As scribed,
 Yaaqub I befriended, and Isu I hated. Malachi 1:2, 3

14 So what word we
 — lest we have injustice toward God?
 So be it not.

15 Behold, he also words to Mosheh,
 I befriend upon whomever I befriend — I
 and I mercy whomever I mercy — I.

16 So — not through the hand of him who wills,
 not through him who races,
 but through the hand of God the merciful.

17 For the scripture words to Pherun,
 Even to this I raised you,
 to show my power in you
 and to preach my name in all the earth. Husa 1:10

18 And then concerning
 whomever he wills he befriends:
 and concerning:

19 whomever he wills he hardens.
 And most certainly you word,
 Why blames he?

20 For who stands against his will?
 So you — who are you,
 behold, son of humanity,
 to give word to God?
 — unless

21 words the formed to the former,
 Why formed you me thus?
 Or has not the potter
 sultanship concerning the clay
 to work from — from the same form
 one vessel to honor
 and one despised?

22 And if God wills to show his wrath
 and to notify of his power,
 bringing an abundance of his patient Spirit
 — wrath upon the vessels of wrath
 perfected for destruction:

23 and pour his befriending
 upon the vessels of befriending,
 being prepared by God for glory
 24 we— having been called
 not being of the Yah Hudaya only,
 but also of the peoples.

25 As he also words in Husa,
 I call the Not being my peoples
 My own peoples:
 and the Not Befriended
 My befriended.

26 For so be it,
 that the place where they had been called,
 Not my peoples:
 there they call them,
 Sons of the living God.

Husa 1:10

27 And Yesha Yah preaches
concerning the sons of Isra El,
If it be
that the number of the sons of Isra El
be as the sand of the sea,
that a remnant of them lives
28 — for he decides the word
and cuts and works it
— Yah Veh upon the earth.
Yesha Yah 10:22, 23

29 And as Yesha Yah previously worded,
If Yah Veh Sebaut had not gained a survivor,
we had been as Sedom had been
and had been likened to Amura.

JUSTNESS BY TRUST

30 So what word we?
That the peoples
who have not been racing after justness
overtook justness — even the justness of trust?
31 — And Isra El
who have been racing after the torah of justness
overtook not the torah of justness?
32 Because why?
Because of not being of trust
but as by the works of the torah.
For they stumbled at that stone of stumbling
31 — as scribed,
Behold, I place in Sehyun
a stone of stumbling and a stone of offense:
and whoever trusts therein, shames not.
Psalm 118:22; Yesha Yah 8:14; 28:16

ISRA EL LACKING TRUST

10:1 My brothers,
the will of my heart
and petition toward God for them
is that they live.
2 For I witness concerning them
that they have a zeal of God within
— but not as to knowledge.
3 For, not knowing of the justness of God
but seeking to raise a justness by their souls:
and because of this
they work not the justness of God.
4 For the summation of the torah
is the Meshiah
for justness to all who trust.
5 For thus Mosheh scribed of the justness of the torah,
That who works them, lives therein.
Leviticus 18:5
6 And the justness of trust words thus:
Word not in your heart,
Who ascended to the heavens
and descended the Meshiah?
7 and, Who descended to the abyss of sheol
and ascended the Meshiah
from the house of the dead?
8 But what words it?
The word is near to you
— to your mouth and to your heart:
— this is the word of trust we preach.
Deuteronomy 30:12—14

9 And if you profess with your mouth
our Lord Yah Shua,
and trust in your heart
that God raised him from the house of the dead,
you live.
10 For the heart that trusts in him is justified:
and the mouth that professes him lives.
11 For the scripture words,
All who trust in him shame not.
Yesha Yah 29:16; 59:23

12 And in this it distinguishes not
— not Yah Hudaya
— not Aramaya:
for one — the Lord of all is rich to all who call on him.
13 For all who call upon the name of Yah Veh
live.
Yah El 2:32

14 So, how call they
on him in whom they trust not?
Or how trust they
on him whom they heard not?
Or how hear they
with no preacher?
15 Or how preach they
if they are not apostolized?
As scribed,
How beautiful their feet
who evangelize shalom and evangelize the graced.
Yesha Yah 52:7; Nachum 1:15

16 But not all heard the evangelism of the evangelism.
For Yesha Yah words,
Yah Veh,
who trusted the voice of my daughter?
cp Yesha Yah 53:1

17 So, trust by the hearing of the ear
and hearing of the ear by the word of God.
18 But I word, lest they hear not,
Behold,
the voice of their daughter goes to all the earth
and their word to the ends of the habitable earth.
Psalm 19:4

19 But I word, lest Isra El not know
that Mosheh first worded thus:
I jealousy you by a peoples that is not a peoples
and by a peoples not convinced, I provoke you.
Deuteronomy 32:21

20 And Yesha Yah dares to word,
I was seen by them
who sought me not:
and I was found by them
who asked not concerning me.

21 And to Isra El he words,
I straighten my hands all day
toward a people striving and not convinced.
Yesha Yah 42:6, 7; 65:1, 2

11:1 But I word,
Unless —
Has God rejected his people?
So be it not.
For I — I also am of Isra El — I
of the seed of Abraham
of the tribe of Ben Yamin.

2 God rejected not his people
 who from before, were eminent to him.

Or know you not
 what the scripture words in Eli Yah?
 — when accusing God concerning Isra El,
 wording,

3 Yah Veh, they slaughtered your prophets
 and upset your sacrifice altars!
 I alone remain, and they seek my soul!
 1 Sovereigns 19:10, 14

4 And it was worded to him by manifestation,
 Behold, I allow for my soul, seven thousand men,
 concerning whose knees
 eulogized not to worship Ba'al.
 1 Sovereigns 19:18

5 Thus also in this time
 a remnant remains by the selection by grace:
 6 and if by grace, it be not by works:
 and if not, grace has not been by grace:
 and if by works, it has not been by grace:
 and if not, works has not been works.

7 So what?
 What Isra El had been seeking, it found not:
 and the selection found it,
 and those remaining blinded their heart.

8 As scribed,
 God gives them the spirit of mind
 and eyes that they examine not within
 and ears that they hear not
 — until a day — this day.
 Yesha Yah 29:10

9 And again, David words,
 Their table being a snare before them
 and their reward a stumbling:
 10 darken their eyes that they see not
 and their back ever more being bowed.
 Psalm 69:22

11 And I word, lest they stumble so as to fall,
 so be it not:
 but in their stumbling
 their own life becomes to the people
 for their jealousy.

12 And if their stumbling be the riches of the world
 and their condemnation the riches of the peoples
 so how much more their shalam?

13 And I word to you — to the peoples,
 I — being the apostle of the peoples
 I glorify my ministry

14 — that lest I jealouse my sons in the flesh
 and enliven of their humanity.

15 For if their rejection
 be the reconciliation of the world,
 so how much more be their reconciliation
 but life from the house of the dead?

16 And if the original be holy, also the formed:
 and if the root be holy, also the branches:
 17 and if some of the branches are excscinded,
 and you olives — you wild
 are grafted in their place
 and become partaker of the root
 and of the fatness of the olive,

18 boast not concerning the branches.
 And if you boast
 you are not bearing the root
 — but the root is bearing you.

19 And most certainly you word
 of the excscinded branches,
 I — grafted in their place.

20 Well — this:
 Because of not trusting they were excscinded:
 and you, by trust, stand.
 Exalt not in mind, but awe:
 21 for if God
 concerning of the natural branches
 spared not
 — lest he not even spare concerning you.

22 So see the goodness and hardness of God:
 concerning who fell, hardness:
 and concerning you, goodness
 — if you abide in his goodness:
 and if not, you also be excscinded.

23 And if they abide, not lacking trust,
 they are also grafted
 — for God is able to graft them again.

24 For if you from the olive
 — you — wild natural are excscinded,
 and not natural, grafted into a graced olive,
 so how much more
 if they be grafted into their natural olive?

25 For I will that you know, my brothers,
 this mystery,
 lest being wise in the mind of your soul:
 that blindness of heart, by placing lightly,
 became to Isra El,
 until the fullness of the peoples arrives
 26 — and then all Isra El enlivens.

As scribed,
 The Redeemer comes from Sehyun
 and turns injustice from Yaaqub:

27 And then there be the covenant from me to them
 when I forgive their sins.
 Psalm 14:7; Yesha Yah 59:20

28 And in the evangelism, ba'al enemies
 — because of you:
 and in the selection, beloved
 — because of the fathers:

29 for God overturns not
 in his gift and in his calling:

30 for as you also
 formerly not being convinced of God,
 are now mercied because of their being unconvinced:

31 even thus these also are not now convinced
 that the befriending upon you
 that befriending also be upon them.

32 For God confines not all humanity unconvinced
 so as to befriend upon all humanity.

33 Behold the depth of the riches
 of the wisdom and mind of God!
 For humanity searches not his judgments
 and questions not his ways!

34 For who knows the mind of Yah Veh?
 Or who be his ba'al master of counsel?

35 And who previously gives to him
and afterwards takes from him?
36 Because of all being from him
and all being in him
and all being through his hand
— to whom be our glory and our eulogy
eternally and eternally.
Yesha Yah 40:13
Amen.

THE HOLY TRANSFORMATION

12:1 So I seek of you, my brothers,
by the befriending of God,
to raise your bodies
— a living sacrifice
and holy
and acceptable to God
— your reasonable ministry.
2 And liken not to this eon:
but be transformed
by the hanukkah of your mind
— discerning the will of God
— the graced and acceptable and perfect,

THE GRACES

3 And I word
by the grace given to me for you all
— be not thinking outside of what is right to think
but all humanity be thinking soberly
as God distributes to him the measure of trust.
Philippaus 2:1—8

4 For as one body having many members
and all members not having one deed
5 thus also we — we being many,
we — being one body in the Meshiah
and one by one — we — members of one another
6 — but we, having diverse gifts
as the grace given to us:
that having prophecy, as the measure of trust
7 and that having ministry, to their ministry:
and that being a doctor, to their doctrine:
8 and that being a comforter, to their comfort:
and that of giving, in simplicity:
and as a standing hierarch, in diligence:
and in befriending, in joy:
I Qurintaus 12:1—11

9 and be not deceitful in your love
but be hating evil and following graced:
10 be befriending your brothers:
and loving one to one
proceed to be honoring one to one:
11 be diligent and not lazy,
be fervent in spirit,
be working for your Lord,
12 be cheering in hope,
be enduring in tribulation,
be steadfast in prayer,
13 be partaking to the needs of the holy,
be befriending strangers,
14 eulogizing your persecutors
— eulogizing and not cursing:
15 cheer with the cheering
and weep with the weeping:
16 and whatever you think concerning your soul
think also concerning your brothers:
think not high thoughts
but follow what is humble
— be not wise in the mind of your soul:

17 reward not humanity evil for evil
— but care to work the graced
in front of all the sons of humanity.
18 If able, as of toward yourself,
work shalam with all humanity
19 — be not avenging your souls, beloved,
but giving place to wrath:
for it is scribed,
If you work not judgment for your souls,
I work your judgment, words Yah Veh.
Deuteronomy 32:35
20 And if your ba'al enemy hungers, feed him:
and if he thirsts, water him:
and if you work these to him
you entomb coals of fire upon his skull.
21 Be not triumphed by evil
but triumph over evil with good.
Proverbs 25:21, 22

**ALL SULTANS OF THE RABBI PRIESTHOOD
ARE ORDAINED OF GOD**

13:1 All souls,
work for the sultans of the Rabbi Priesthood
— for we have no sultan not being of God:
the sultans have a misvah of God.
2 So whoever stands against the sultan
stands against the misvah of God:
and whoever stands against them
takes judgment:
3 for judges are not a fear for our graced works
but for our evil works.
So will you to not awe of the sultan?
Work the graced
and you be glorified by him:
4 for he is your minister of God
— but to you, for the graced.
And if you work evil, awe
— for he be not binding the sword in vain:
for he is the minister of God
and an avenger to wrath upon whoever works evil.

5 And because of this
it urges us to work
— not only because of wrath
but also because of conscience.
6 Because of this also
give silver to your hierarchs
for they are ministers of God
who, upon these, stand.
7 So reward all humanity as they are indebted:
to him whom head silver, head silver*:
and to whom customs, customs:
and to whom fear, fear:
to whom honor, honor.
*poll tax
8 Be not indebted to humanity
except to love one to one:
for whoever loves his companion
fulfills the torah.
9 For this also, which worded:
adulterize not
and slaughter not
and thief not
and pant not
— and if there be any other misvah
it is shelemed in this word,
Befriend your neighbor as your soul!

10 Loving his neighbor does no evil:
because love is the fullness of the torah.
Exodus 20:13—17; Leviticus 19:18

11 And also know this:
the time and the hour is now
to wake from slumber now
— to offer our life
more than when we first trusted.
12 The night now passes
and the day approaches:
so rest from the works of darkness
and clothe the armor of light.
13 And as in the manner of the day, walk
— not in psalm
not in intoxication
not in a foul bed
not in envy and strife
14 — but clothe with our Lord Yah Shua the Meshiah
not caring for the panting of the flesh.

THE WEARY IN TRUST

14:1 And to him who is weary in trust,
give to him
be not doubting in your reasoning.
2 For indeed one having trust, eats all:
another, who is sick, eats herbs.
3 And whoever eats,
contemn not whoever eats not:
and whoever eats not,
judge not whoever eats:
for God offers them.
4 You
— who are you to judge a servant — not your own?
who, if he stands before his lord, stands:
and if he falls before his lord, falls:
and in standing, he stands
— for by reaching for the hand of his lord, he stands.

5 One judges a day from a day
and one has been judging every day
— and all humanity,
establish in the mind of your own soul.

6 Whoever thinks of a day,
thinks it to his Lord:
and all who think not of a day
think it not to his Lord:
whoever eats,
eats to his Lord
— for he thanks God:
and whoever eats not to his Lord
eats not and thanks God.

7 For no human of us is living by his soul
and no human dies by his soul:
8 because if we live
we live to our Lord:
and if we die
we die to our Lord:
so if we live, if we die,
we are to our Lord.

9 Because of this also
the Meshiah died and enlivened and rose
— being the lord of the dead and living.

JUDGING AND JUSTNESS

10 And you, why judge your brother?
Or also, why contemn your brother?
— for we all prepare to stand
before the bamah of the Meshiah.

11 As scribed,
I am alive, words Yah Veh,
all knees bend to me
and all tongues profess.
Yesha Yah 45:23; Philipaus 2:10, 12

12 And then all of humanity
gives word to God for his soul.

13 So judge not one to one
— except especially judge this,
place not a stumbling before your brother.

14 For I know and I am convinced
in our Lord Yah Shua
that naught whatever has been abominating of itself:
but whoever considers about that being impure,
to him only, it is impure.

15 And if your brother grieves because of food
you have not been walking in love.

Destroy not by your food
him for whose cause the Meshiah died
that your graced be not blasphemed.

16 For the sovereigndom of God
17 be not food and drink
— but justness and shalom
and cheer in the Spirit of Holiness.

18 For whoever ministers the Meshiah in these
pleases God
— and is approved in front of the sons of humanity.

19 Now race after shalom
and after the builder — one to one
20 — and not because of food.

Begin the works of God
for all are pure:
but evil for that son of humanity
who, through stumbling, eats.

21 It is well to not eat flesh
and not to drink fermented wine
nor that wherein your brother stumbles.

22 You who have trust in your soul,
take it before God.

Graced
— whose judges not his soul by what he discerns:
23 for whoever doubts and eats, he is condemned
because it is not of trust:
— for all not being of trust is sin.

PLEASING SELF

15:1 So we are indebted — we the powerful
to bear the sicknesses of the weak
and not to please our souls
2 — but of humanity to please his neighbor
as a graced builder.

3 Because not even the Meshiah
had been pleasing his soul:
but as scribed,
The reproaches of your reproachers
fell upon me:

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4 For all that was formerly scribed,
was scribed for our own doctrine,
so that by the patience
and by the the comfort of the scriptures
there be hope.

5 And the God of patience and of comfort
give you equality to reason one upon one
in Yah Shua the Meshiah
— that with one mind and one mouth
you glorify God
the Father of our Lord Yah Shua the Meshiah.

7 Because of this
be offering to bear one another,
as also the Meshiah
offered you to the glory of God.

8 And I word
that Yah Shua the Meshiah
ministered the circumcision for the truth of God,
as establishing the promise to the fathers:
and that the people glorify God
for his befriending upon them:
as scribed,
I profess you among the peoples
and psalm to your name. Psalm 18:49

10 And again he words,
Rejoice, you people, with his peoples.
Deuteronomy 32:43

11 And again he words,
Glorify Yah Veh, all you peoples:
and glorify him, all you nations.

12 And again,
Yesha Yah words of there being a root to Yishai:
who rises, being hierarch to the peoples
— and upon him the peoples hope.
Psalm 18:49; 117:1; Yesha Yah 11:1, 10; 42:6,7

13 And the God of hope
fill you with all cheer and shalom in trust
— that you abound in hope
in the power of the Holy Spirit.

14 And I am convinced — I also
concerning you my brothers,
that you also be filled with the graced
shelemed with all knowledge
and able also to instruct others.

15 And I swiftly and boldly scribe to you,
my brothers,
as to remind you
by the grace given me by God,
being a minister of Yah Shua the Meshiah
among the peoples,
and working in the evangelism of God,
of the qurbana of the peoples being acceptable
and hallowed in the Spirit of Holiness.

17 So I have boasting in Yah Shua the Meshiah
toward God.

18 For I dare not word of any
that the Meshiah does not through me,
that the people hear in word and in work

19 by the power of signs and marvels
and by the power of the Spirit of God
— how from Uri Shelem
and around until Eluriquaun,
I fulfilled the evangelism of the Meshiah
20 — when exhorting — I — to evangelize
— not where name of the Meshiah was called
— lest I build upon the foundation of aliens
21 — but as scribed,
Those who were not worded about him, see him:
and those who had not heard, are convinced.
Yesha Yah 52:15

THE TRAVEL PLANS OF PAUL AUS

22 Because of this
I was hindered many times to come to you:
23 and now
because of not having a place in these places
and having a desire for many years from before
to come to you,
24 whenever I go to Aspaniya
I hope to come see you:
and that you escort me there
when you swiftly rejoice me much by sight.

25 And now I go to Uri Shelem to minister to the holy.
26 For they willed
— those of Maqedunaya and Akaya
to being partakers with the poor holy
having been in Uri Shelem:
27 — they willed
because they also are indebted to them.
For if, in the Spirit, they partake with the peoples,
they are also indebted to minister to the flesh.

28 So when I perfect this
and seal this fruit to them,
I pass over — over you to Aspaniya.
29 And I know, that when I come to you,
I come in the fulness of the eulogy
of the evangelism of the Meshiah.
30 And I seek of you, my brothers,
by our Lord Yah Shua the Meshiah
and by the love of the Spirit
that you labor with prayer to God in my stead
31 to be delivered from them in Yah Hud
who are not convinced:
and that the ministry I lead to the holy in Uri Shelem
be well taken:
32 and come to you with cheer by the will of God
and rest with you.

33 And the God of shalom be with you all.
Amen.

PAUL AUS SALUTES THE HOLY

16:1 And I entrust to you our sister Pubi
having a ministry in the congregation in Qankreus
2 — that you take her in our Lord
as is just for the holy:
in all matters she seeks of you, stand by her
— also because of her being a supporter of many,
and also of me.

3 Salute shalom to Prisqila and Aquilas
workers with me in Yah Shua the Meshiah
4 these gave their own necks for my soul
— and not only I thank them
but also all the congregation of the peoples:

5 give my shalom to the congregation
they have in their house:

salute shalom to my beloved Epenetaus
the firstlings of Akaya in the Meshiah:

6 salute shalom to Maryam
who labored much in you:

7 salute shalom to Andrauniquaus and Yaunya
my kin being captured with me
and the eminent among the apostles
— being in the Meshiah before me:

8 salute shalom to Ampelaus
my beloved in our Lord:

9 salute shalom to Urbanaus
our worker in the Meshiah
— and Estakaus my beloved:

10 salute shalom to Apeli
select in our Lord:

salute shalom
to the sons of the house of Aristabalaus:

11 salute shalom to Heraudiyaun my kin:

salute shalom to the sons of the house of Narqisaus
having been in our Lord:

12 salute shalom to Trupana and Trupasa
who labor in our Lord:

salute shalom to the beloved Pharsis
who labors much in our Lord:

13 salute shalom to Ruphaus the select in our Lord
and his own mother and my own:

14 salute shalom to Asunqrita
and Pelegaun
and Herma
and Patraba
and Hermi
and the brothers with them:

15 salute shalom to Philalagaus
and Yulya
and Niraus
and his sister
and Alumpa
and all the holy with them:

16 salute shalom one to one with a holy kiss.

All the congregation of the Meshiah
salute shalom to you.

PAULUS WARNS THE HOLY

17 And I seek of you, my brothers,
beware of them who work schisms and offenses
outside of the doctrine you were doctinated
— and distance from them.

18 For they who are thus
serve not our Lord Yah Shua the Meshiah
but their own belly:
and through pleasant words and eulogy
deceive the hearts of the simple.

19 And your own obedience
is known to all the sons of humanity:
so I cheer in you:
and I will that you be wise as to the graced
and simple as to evil:

20 and that the God of shalom
quickly crush Satan under your feet.

The grace of our Lord Yah Shua the Meshiah
be with you.

SALUTES OF THE CO—WORKERS

21 Saluting shalom to you:
Tima Theaus my worker with me
and Luqiyaus
and Yasaun
and Susipatraus my kin:

22 Saluting shalom to you:
I Tertiyaus,
who scribes this epistle in our Lord.

23 Saluting shalom to you:
Gayiwas my host
and all the congregation,
Erastaus the Rabbi of the House of the city
and Qawartaus a brother.

DOXOLOGY

24 And to God who enables you to establish
in my own evangelism
that they preach
concerning Yah Shua the Meshiah,
by the manifestation of the mystery
having been concealed from eternal time
and manifest in this time:
25 and the scriptures through the hand of the prophets
and by the misvah of the eternal God,
notified to all peoples to the hearing of trust
26 — who alone is wise,
glory through the hand of Yah Shua the Meshiah
eternally.
Amen.

27 The grace of our Lord Yah Shua the Meshiah
be with you all.
Amen.

1:1 Paulaus
called and an apostle
by Yah Shua the Meshiah
by the will of God
and Sustenis our brother:

2 To the congregation of God in Qurintaus,
— called and holy
— hallowed in Yah Shua the Meshiah:
to all who call the name of our Lord,
Yah Shua the Meshiah
in all places — their own and our own:

3 Grace with you
and shalom from God our Father
and from our Lord Yah Shua the Meshiah.

GRACE AND GIFTS

4 I thank my God ever more, in your stead,
concerning the grace of God
given you in Yah Shua the Meshiah:
5 that in all, you enrich in him,
— in all word and all knowledge
6 as the witness of the Meshiah
establishes in you:
7 so that you not decrease of one gift
— but await the manifestation
of our Lord Yah Shua the Meshiah
8 who establishes you until the final
— not being to blame
in the day of our Lord Yah Shua the Meshiah.
9 God — he is trustworthy
— through whose hand you are called,
partaker in his son
Yah Shua the Meshiah our Lord.

SCHISMS IN THE CONGREGATION

10 And I seek of you, my brothers,
in the name of our Lord Yah Shua the Meshiah,
of having one word to all
and having no schisms among you:
but of being perfected
in one mind and in one thought.

11 For it was apostolized to me
concerning you, my brothers,
by the house of Kelae,
of having contentions among you.

12 And this I word
— that some of you have worded,
I — of Paulaus — I:
and some have worded,
I — of Apalu — I:
and some have worded,
I — of Kepha — I:
and some have worded,
I — of the Meshiah — I
13 — lest we divide the Meshiah.

Or why?

Was Paulaus staked concerning your face?
Or were you baptized in the name of Paulaus?

14 I thank God that I baptized not of humanity
except Qrispaus and Gayiwas
15 — lest any word that I baptized in my name:

SALUTATION 16 and I also baptized the house of Estephana:
and again, I know not if I baptized another human.

17 For the Meshiah apostolized me not to baptize
but to evangelize
— not in wisdom of words
lest the stake of the Meshiah be voided.

18 For the word of the stake to the destructed,
foolishness:
and to us who are living,
the power of God.

19 For it is scribed,
I destroy the wisdom of the wise
and defraud the mind of the understanding.
Yesha Yah 29:14

20 Where is the wise?
Or where is the scribe?
Or where is the disputer of this world?

Behold, lest God follies
the wisdom of this world.
21 Because, for in the wisdom of God,
and the world, by wisdom, not knowing God,
God willed that
by the foolishness of preaching
to enliven whoever trusts
22 — because the Yah Hudaya ask a sign
and the Aramaya seek wisdom:
23 and we preach the Meshiah staked
— a stumbling to the Yah Hudaya
and to the Aramaya foolishness:
24 and to the called
— both Yah Hudaya and Aramaya,
the Meshiah
— the power of God and the wisdom of God.

25 Because the foolishness of God
is wiser than of the sons of humanity,
and the weakness of God
more powerful than of the sons of humanity.

26 For you also see your calling, my brothers,
that not many wise in the flesh
and not many powerful
and not many sons of kindred Rabbis:
27 — but God selects the foolish of the world
to shame the wise:
and God selects the weary of the world
to shame the powerful:
28 and he selects the lesser kindred of the world
and the despised and those who have not
to nullify those who have:
29 — so that all flesh not boast before him.

30 And you also are of him
— you in Yah Shua the Meshiah
who, being our wisdom and justness from God
and holiness and redemption:

31 as scribed,
Whoever boasts, boast in Yah Veh.
Yirme Yah 9:23, 24

PAULAUS EVANGELIZES THE MESHIAH

2:1 And I, my brothers,
when I came to you
— not with great words of accent
not even with wisdom
evangelizing to you the mystery of God,

1 QURINTAUS 2, 3

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2 and my soul judged not among you
as to what I know
except if Yah Shua the Meshiah
and also when his staking:
3 and I, being with you in fear
and much trembling toward you,
4 and my word and my preaching
not being by persuasion of words of wisdom
but in example of the Spirit and of power:
5 that your trust not be
in wisdom of the sons of humanity
but by the power of God.
6 And we word wisdom among the perfected
not the wisdom of this world
not even of the sultanship of this world who nullify:
7 but we word the wisdom of God in a mystery
— being concealed
being previously appointed by God
from before the world
for our own glory
8 which none of the sultanships of this world knew:
for if they knew,
they had not been staking the Lord of glory.

THE CONCEALED MYSTERY CONCEALED

9 But as scribed,
The eye has not seen
and the ear has not heard
and has not ascended
upon the heart of the sons of humanity
what God prepares for them who befriend him.
Yesha Yah 64:4

THE CONCEALED MYSTERY MANIFESTED

10 And God manifests to us by his Spirit:
for the Spirit examines all
— even the depths of God.
11 For who of the sons of humanity
knows the sons of humanity
except if the spirit of the son of humanity within?
Even thus humanity knows not of God
except if by the Spirit of God.

12 And we have not taken the spirit of the world
but the spirit of God
so that we know the gifts given to us by God
13 which we also word
not being in the doctrine of words
of the wisdom of the sons of humanity,
but in the doctrine of the Spirit
comparing spiritual with spiritual.

14 For the soul of the son of humanity
takes not the spiritual
for they are foolishness to him:
— he is not able to know
that judged by the Spirit:
15 and the spiritual judges all
and is not judged by humanity.
16 For who knows the mind of the Lord
to doctrinate him?
And we — we have the mind of the Meshiah.

SPIRITUAL VS FLESHLY

3:1 And I my brothers,
I was not able to word with you as with spiritual
but as with carnal
and as to barely birthed in the Meshiah

2 watered you with milk and gave you no food
for you were not yet being able:
but not even now are you able
3 for you are still in the flesh.
For where you have within you
envy and contention and divisions.
— behold,
are you not indeed carnal and walk in the flesh?

4 For when human by human of you words,
I of Paulaus — I
and another words,
I of Apalu — I
behold, are you not carnal?

5 For who is Paulaus
or who is Apalu
but ministers through whom you trust
even as the Lord gave to human by human?

6 I plant and Apalu waters
but God greatens.
7 So not he who plants has whatever
not he who waters
but God who greatens.

8 And he who plants and he who waters are one:
and humanity, as to his labor, takes his own reward
9 For we work with God
— the worship of God — the builder of God — you.

10 As to the grace of God given to me,
I place the foundation, as a wise architect,
and another builds thereon:
and all humanity sees how he builds thereon.
11 For another foundation
alongside of this one placed
humanity is not able to place
— having been Yah Shua the Meshiah.

12 And if humanity builds upon this foundation:
gold
or silver
or precious stones
or wood
or herbage
or stubble,
13 the work of all humanity manifests
— for the day manifests it:
because by fire
the work of all humanity manifests
— as it has been:
and the fire separates.

14 And he who builds a work that abides
takes a reward:
15 and he whose work burns, loses
— and he is rescued
— and thus, as from fire.

THE HOLY NAVE OF GOD

16 Know you not that you are the nave of God
and the Spirit of God dwells within you?
17 Whoever corrupts the nave of God
God corrupts him:
for the nave of God is holy — which nave you are.

18 Humanity, deceive not your souls.
Whoever presumes within
to become wise in this world,
becomes foolish to become wise.

1 QURINTAUS 3 — 5

19 For the wisdom of this world
is foolishness toward God.

20 For it is scribed,
He takes the wise in their own cunning.
And again,
Yah Veh knows the reasonings of the wise,
that they are vain.
Iyob 5:13; Psalm 94:11, 20

21 Because of this, humanity,
boast not in the sons of humanity,
for all is your own
22 — if Paulaus
if Apalu
if Kepha
if the world
if life
if death
if standing
if prepared
— all — whatever is your own:
23 and you are of the Meshiah:
and the Meshiah of God.

THE MINISTRY

4:1 Thus being reckoned by you
as ministers of the Meshiah
and Rabbis of the House of the mysteries of God,
2 so here it is sought in Rabbis of the House
that humanity, when trustworthy, be enabled.

3 And to me
this is belittling to me — being judged by you
or by all the sons of humanity:
but not even I judge my own soul — I
4 — lest for what suffers my soul?
But this justifies me not
for my judge is the Lord.

5 Because of this
judge not from before the time being
until the Lord comes
— who enlightens the cover of darkness
and exposes the reasonings of the hearts:
and then to human by human
be the glory of God.

6 And these, my brothers,
because I place upon my own face
and of Apalu,
that in us,
you doctriate not to think more from what is scribed
lest humanity exalt above his comrade
because of humanity.

7 For who examines you?
Or what have you that you have not taken?
And if you have taken
why boast as not having taken?
8 Already some of you satiate
and enrich
and reign without us:
and Oh that you had reigned
that we also had reigned with you.

9 I presume that for us
God places the apostles final as to death
— being a theater to the world
and to angels
and to the sons of humanity:

10 We folly because of the Meshiah
and you are wise in the Meshiah:
we are weary
and you powerful:
you are glorified
and we are dishonored.

11 Until this hour
we are famished and thirst
and naked and oppressed
and have no house of resurrection:
12 and we labor
when working through our hands:
they despise us and we eulogize
they persecute us and we endure
13 they revile us and we seek of them
— being as the filth of the world
— the refuse of all humanity until now.
14 I scribe these not to shame you,
but as beloved sons to instruct you.

15 For if
you have a myriad instructors in the Meshiah
but not many fathers
— for in the Meshiah Yah Shua
I birthed you by the evangelism.
So I seek of you, liken in me.

17 Because of this
I have apostalized Tima Theaus to you
my beloved son and trustworthy in the Lord
to remind you of my ways in the Meshiah
as I doctriate in all the congregations
18 — and not as coming to you.
Now some of humanity puff from pride
19 — but if the Lord wills, I come to you quickly
— and not to know the word of them
who exalt their souls,
but their power.
20 For the sovereigndom of God
be not in word
but in power.
21 How will you?
That I come to you with a staff?
Or in love and a humble spirit?

PAULAU REBUKES WHOREDOME

5:1 In summation
I hear of whoredom among you
and whoredom
as is not even named among the heathen
— until
— that a son has taken the woman of his father.
2 and you puff with pride — you
and especially sit not in mourning
than to take him from among you
who does this deed.

3 For I,
while being distant from you in body
and near in spirit,
by already judging
as being near him who does this
4 that in the name
of our Lord Yah Shua the Meshiah,
when you all congregate, and I with my spirit,
and with the power
of our Lord Yah Shua the Meshiah,

1 QURINTAUS 5, 6

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5 to shalem this one to Satan
for the destruction of the body
— to enliven the spirit
in the day of our Lord Yah Shua.

6 Your boasting is not well.
Know you not that a little leaven
leavens all the lump?
7 So why purify the antiquated leaven?
Be a new lump as having matsah.
For our own Pasach is the Meshiah
who was slaughtered in our stead.

8 Because of this, work the feast
— not with antiquated leaven
— not the leaven of evil and bitterness
but in the leaven of purity and of holiness.

9 I scribed to you in an epistle
to not mingle with whoremongers:
10 and I word not
concerning the whoremongers of this world
or concerning the covetous
or concerning extortioners
or concerning worshippers of idols:
— lest if
you also be indebted to eject from the world.

11 And this I scribe to you, to not mingle:
if anyone having been called brother
and having been a whoremonger
or covetous
or a worshipper of idols
or a despiser
or an intoxicator
or an extortioner
— with such a one, not even eat bread.

12 For what is it to me
to judge those outside?
You judge those inside:
13 and those outside, God judges.
So take away that evil from among you.

THE HOLY JUDGING THE HOLY

6:1 Dare any human of you
while having a judgment with a brother
be judged in front of the unjust
and not in front of the holy?

2 Or know you not
that the holy are to judge the world?
and if the world is judged by you
are you not worthy
to judge the fragmentary judgments?

3 Know you not that you are to judge angels?
One more — what of those of this world?

4 But if you have judgments concerning the world
seat the neglected in the congregation to the judgment.

5 And I word this to shame you.
Thus, have you not even one wise
— able to watch between brother and brother?
6 But brother judges with brother
— and again, in front of those who trust not.

7 So from enough already
you condemn yourselves
because of having judgments one with one.
For because why not have them covet you?
Because why not have them defraud you?

8 But you
— you covet and defraud even your brothers.

9 Or know you not
the unjust inherit not the sovereignty of God?

Be not deceived:
not whoremongers
and not worshippers of idols
and not adulterers
and not corrupters
and not sleepers with males*

*homosexuals

10 and not covetous
and not thieves
and not intoxicators
and not revilers
and not extortioners
— these inherit not the sovereignty of God.

11 And having been these — human by human
and you are washed
and you are hallowed
and you are justified
in the name of our Lord Yah Shua the Meshiah
and in the Spirit of our God.

12 All is allowed me
but not all is beneficial:
All is allowed me
but humanity authorizes not over me.
13 Food for the belly and the belly for food
and God nullifies the two:
and the body is not for whoredom
but for our Lord
— and our Lord for the body:
14 and God raised our Lord
and raises us by his power.

15 Know you not
that your bodies are the members of the Meshiah?
So take I a member of the Meshiah
and work it a member of a whore?
So be it not.

16 Or know you not
that he who cleaves to a whore is one body?
For it is worded, These two be one body:

Genesis 2:24

17 and he who cleaves to our Lord
is being with him, one spirit.
18 Flee from whoredom.
Every sin a son of humanity works
is from outside the body:
and he who whores
sins in his body.

19 Or know you not
that your body is the nave of the Spirit of Holiness
inhabiting within you
which you have taken from God
— and your soul be not yours?

20 For you are merchandised with a price
— so be glorifying God in your body
and in your spirit
which you have from God.

INTIMATE RELATIONSHIPS

7:1 About what you scribed me:
 And it is well for a man to not approach a woman:
 2 — but because of whoredom
 a human is to take his woman
 and a woman to take her master.
 3 The man is indebted to love his woman,
 and thus also the woman rewards her master.

4 The woman allows no one upon her own body
 except her master:
 and thus also the man allows no one upon his body
 except his woman.
 5 So defraud not one to one
 except when two at a time equalize
 to occupy by fasting and praying
 and return again to will
 — lest Satan test you
 because of the panting of your body.
 6 — and this I word as to the weak
 — not by misvah:
 7 For I will — I — that all the sons of humanity
 be likewise in purity:
 but all humanity have their own gift given by God
 — having thus and having thus.

8 And I word to those not having a woman
 and to widows
 that it is beneficial for them if they abide likewise:
 9 and if they endure not, have them yoke:
 for it is beneficial and of more graced to take a woman
 than to burn panting.

10 And to those having a woman
 I misvah — not I but my Lord,
 that the woman not separate from her master:
 11 and if she separates,
 she is to abide with no man or reconcile to her master
 — and a man is not to forsake his woman.

12 And to the rest, I word — I — not my Lord,
 if a brother has a woman who trusts not
 and she wills to inhabit with him
 forsake her not:
 13 and the woman
 who has a master who trusts not
 and he wills to inhabit with her
 forsake not her master

14 For he is hallowed — the man who trusts not
 by the woman who trusts
 — and she is hallowed — the woman who trusts not
 by the man who trusts
 — and if not, their sons are impure
 and now they are pure.

15 And if they who trust not
 separate, they separate:
 — a brother or a sister works not in this
 — God calls us to shalom.

16 For what know you, woman,
 if you your master enlivens?
 Or know you, man,
 if your woman enlivens?

17 But as the Lord distributes human to human,
 and as God calls to humanity, thus walk:
 and thus also I misvah to all congregations.

CIRCUMCISION, UNCIRCUMCISION

18 If a human is called when circumcised
 return not to uncircumcision:
 And if he is called in uncircumcision
 circumcise not.
 19 For circumcision be naught whatever
 also uncircumcision be naught
 but guarding the misvah of God.

20 All humanity,
 abide in that calling wherein you are called.
 21 If called, Servant,
 nullify not:
 but even though you are able to liberate
 select to work.
 22 For who our Lord calls, Servant,
 God liberates:
 thus also he who is called, Son of Liberation,
 is the servant of the Meshiah.
 23 You are merchandised with a price:
 not being the servants of the sons of humanity.
 24 All humanity, whatever your calling,
 my brothers,
 abide therein to God.

VIRGINS

25 And concerning virginity
 I hold no misvah from God — I:
 and I give counsel — I
 as a man mercied by God, being trustworthy:
 26 and I presume that this is well
 because of the necessity of the time
 that this is beneficial for him — for a son of humanity
 thus to be.

27 Are you bound with a woman?
 Seek not release.
 Are you released from a woman?
 Seek not a woman.

28 And if you take a woman, you sin not:
 and if a virgin be to a man, she sins not:
 and travail of body to her being thus:
 and I spare concerning you — I.

29 And this I word, my brothers,
 that time is now lacking,
 that they having women
 be as not having:
 30 and they who weep
 as not weeping:
 and they who cheer
 as not cheering:
 and they who merchandise
 as not holding:
 31 and they who use this world
 use not outside of just use
 — for the way of this world passes.

32 Because of this
 I will that you not be anxious:
 who — not having a woman
 considers his Lord
 — how to please his Lord:
 33 and who — having a woman
 is anxious for that of the world
 — how to please his woman.

1 QURINTAUS 7 — 9

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34 And also, having a distinction
between a woman and a virgin:
She not being with man
considers her Lord
— being holy in body and in spirit:
and she having a master
considers the world
— how to please her master.

35 And I word this for your own benefit — I
not to cast a noose to you
— but to being steadfast toward your Lord
— well mannered while not considering the world.

36 And if a human presumes to mock his virgin
— her time having passed
and gives her not to a man
— and she gives him rights to work as he wills
— he sins not — they may yoke.

37 And who stands truly cut in mind,
not pressured in his will
and allows concerning his own will
and thus judges in his heart to guard his virgin
works well.

38 And so he who gives his virgin
works well:
and he who gives not his virgin
works especially well.

39 The woman, as long as her master lives,
she is bound by the torah:
and if her master sleeps,
she is liberated to be to whom she wills
— only in our Lord.

40 And graced, if she thus abides,
as my own mind
and presuming also
of having the Spirit of God within.

IDOL SACRIFICES

8:1 And concerning the sacrifices of idols:
we know that we all have knowledge:
and knowledge puffs with pride and love builds.

2 And if humanity presumes to know whatever
he still knows naught whatever
as to whatever he needs to know:
and if humanity loves God, he knows of this.

3 and if humanity loves God, he knows of this.

4 So, concerning the food of sacrifices of idols
we know
an idol as being naught whatever in the world
and having no other God except if one:
for even though having those called gods
— either in the heavens or on earth
as having many gods and many lords
— but for our own, one God the Father
— all by him, and we in him
— and one Lord Yah Shua the Meshiah
all through his hand
and also we, through his hand.

7 But that knowledge be not in all humanity:
for humanity, having conscience,
until now, eat idols as a sacrifice,
because their conscience being sick, defiles.

8 And we offer not food to God
— for if we eat not, abound we
and lest, if we eat not, lessen we.

9 And see — lest somehow your sultanship
becomes a stumbling to the weary.

10 For if humanity sees you
— you having knowledge
— you reposing in a house of idols,
behold, is not his conscience, because of weariness,
strengthened by eating sacrifices?

11 — and by your knowledge destroy them
— them who are weakening
for whose cause the Meshiah died?

12 And if you thus offend your brothers
and you oppress their weak conscience
you offend the Meshiah.

13 Because if food offends my brother,
I eat no flesh eternally, lest I offend my brother.

THE AUTHORITY OF THE HOLY

9:1 Why?
Be I not a son of liberation?
Or be I not an apostle?
Or saw I not Yah Shua the Meshiah our Lord?
Or be you not my work in my Lord?

2 If I be not an apostle to others
but I have been to you
and you are the seal of my apostleship:
and the exuding of my spirit.

To whoever judges me is this:
4 Why are we not allowed to eat and to drink?
5 And why are we not allowed
to lead with a sister — lead with a woman,
as the remaining apostles
and as the brothers of our Lord
and as Kepha?

6 Or only I and Bar Naba,
have we not sultanship to not work?
7 Who works service at the expense of his soul?
Or who plants a vineyard and eats not of the fruit?
Or who shepherds a flock
and eats not of the milk of the shepherddom?

8 Lest —
Word I these as a son of humanity?
behold, the torah also words this
9 — for it is scribed in the torah of Mosheh,
Muzzle not the bull that treads.
Deuteronomy 25:4

Why?
Cares God concerning bulls?
10 Except this,
it is well known, that because for us, he words
and because for us, he scribes,
Because upon hope
the plower needs to plow:
and who treads, upon the hope of ingathering.

11 If we seed the Spirit within you
is it so great if we harvest of your body?
12 If others have this sultanship over you,
need not we more especially?
But we abuse not this sultanship
but endure all
that we not hinder the evangelism of the Meshiah.

1 QURINTAUS 9, 10

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13 Know you not
that he who works the house of holiness
endures from the house of holiness?
And he who works for the sacrifice altar
divides with the sacrifice altar?

14 Thus also our Lord misvahed
that he who preaches the evangelism
lives from the evangelism.

15 And I abused not one of these:
and not because of these scribe I
— thus being beneficial to me:
for in dying, I die,
lest humanity void my boasting.

16 For even though I evangelize
I have no boasting:
for a bond is placed upon me:
and woe to me, unless I evangelize!

17 For if I will to do this,
I have a reward:
and if I will to not,
a great responsibility is entrusted to me.

THE REWARD OF THE HOLY

18 So what is my reward?
That when I evangelize at no cost to you
I work the evangelism of the Meshiah
— and abuse not the sultanship
he gives me in the evangelism.

19 For while I am liberated from all
I work my soul to all humanity
— to gain many:

20 And being with the Yah Hudaya, as a Yah Hudaya,
to gain the Yah Hudaya:
and being with those under torah, as under torah,
to gain those under torah:

21 and to those having no torah,
being as having no torah,
when not having no torah to God*
except in the torah to the Meshiah
to also gain those having no torah:

22 *In Aramaic, double negatives add emphasis
Being with the weary as weary
to gain the weary:
being all to all humanity
to enliven all humanity.

23 And this I work
because of being a partaker of the evangelism.

24 Know you not, that whoever races in a stadium,
all race, but one takes the triumph?
Race thus — as overtaking.

25 And all humanity
working by all the contest holds his mind:
and they race to take a corrupt wreath
and we a non corrupt.

26 So thus I race — I
— not being concerned as to what is not eminent:
thus I strike — not as one who strikes the air:

27 but I subdue my body and I work — I:
lest I, preaching to others,
I myself am rejected.

WARNINGS AGAINST IDOLATRY

10:1 And I will that you know, my brothers,
that all our fathers being under the cloud,
and all passing over the sea,

2 and all through Mosheh
baptized in the cloud and in the sea,
3 and all eating the one food of the Spirit,
4 and all drinking the one drink of the Spirit,
for drinking of the Stone of the Spirit
coming with them:
and that Stone being the Meshiah.

5 But not being the abundance of them that God willed
— for they fell in the wilderness
and these being our example
— not panting after evil as they panted
not being worshippers of idols
as also some of them worked:
as scribed,
The people sat to eat and drink
and stand to tell.

Exodus 32:6

8 Whore not as some of them whored
and twenty—three thousand fell in one day:
9 test not the Meshiah as some of them tested
and were destroyed by serpents:
10 murmur not as some of them murmured
and were destroyed by the corrupter.
11 And all these happened to them, being examples:
because they are scribed for our own discipline,
upon whom the finality of the world arrives.
12 So, whoever presumes he stands,
heed that he fall not.

TESTING

13 No testing reaches you
except that of the sons of humanity:
and God is trustworthy
to not allow you more testing
than whatever you are able:
but with the testing works an exodus
so as to be able to endure.

14 Because of this my beloved,
flee from worship of idols.
15 I word as to the wise,
judge what I word.

COMMUNION

16 That cup of profession we eulogize,
be it not the partaking we have
of the blood of the Meshiah?
The bread we crumble,
be it not the partaking we have
of the body of the Meshiah?
17 As one bread,
thus we all, one body:
for all of us, of one bread take.

18 See Isra El in the flesh:
be not they, who eat the sacrifices,
partakers of the sacrifice altar?

19 So what word I?
That an idol has somewhat?
Or that a sacrifice of an idol is somewhat?
Not.

20 But those that the heathen sacrifice,
they sacrifice to demons and not to God:
and I will that you not be partakers with demons.

1 QURINTAUS 10, 11

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21 You are not able to drink the cup of our Lord
and the cup of demons:
you are not able to partake of the table of Yah Veh
and of the table of demons.

Malachi 1:7

CONSCIENCE

22 Or lest we jealouse our Lord
— lest we prevail thereof
23 All is allowed to me, but not all is beneficial:
all is allowed to me, but not all builds.
24 Humanity, be not searching your own soul,
but all humanity, also of his comrade.
25 All that is merchandised in the market
eat — be not questioning:
because of conscience.

26 For the earth is of Yah Vah
and the fulness.

Psalms 24:1

27 And if a human of the heathen calls to you
and you will to go,
eat all that is placed in front of you
— not questioning because of conscience.

28 And if a human words to you,
This was sacrificed!
eat not because of him who worded
and because of conscience:
29 and conscience, I word,
not being your own, but of him who worded:
for why is my liberty judged
by the conscience of another?

30 If I, by grace I use,
why am I blasphemed concerning what I profess?
31 So, if you eat
if you drink
if what you work
— be working all to the glory of God.

32 Be not a stumbling,
to the Yah Hudaya and to the Aramaya
and to the congregation of God:
33 as I also please all humanity in all whatever
— I — not seeking what is beneficial to me
but what is beneficial to many
— to be enlivened.

RELATIONSHIPS

11:1 Liken within
as also I in the Meshiah.
2 And I glorify you, my brothers,
that in all, you be mindful of me,
that as I shelemed the misvoth to you
that you hold on.
3 And I will you to know
that the hierarch of every man is the Meshiah
and the hierarch of the woman is the man
and the hierarch of the Meshiah is God.

4 Every man praying or prophesying
when his head is covered
shames his head:
5 or every woman praying or prophesying
while exposing her head
shames her head
— for she is equal with she who shaves her head.

6 For if the woman covers not,
have her also shear
and if it is shameful for a woman to shear or shave,
have her cover.

7 For a man is indebted to not cover his head
because he is the image and glory of God
and woman is the glory of man:
8 For a man, not having been of the woman
but the woman of the man:
9 for the man was not created because of the woman:
but the woman because of the man.
10 Because of this the woman is indebted
to have sultanship upon her head
because of the angels.

11 And however,
the man is not outside of the woman
— not even the woman outside of the man
in our Lord.

12 For as the woman is of the man
even thus also is the man
through the hand of the woman
— and all of God.

TRESSES

13 Judge among your souls:
Is it beautiful when a woman exposes her head
praying to God?
14 Even nature doctrinates you,
that whenever a man raises hair
it is despised of him:
15 and whenever a woman greatens her hair,
it is a glory to her
— because hair is given her for a covering.
16 And if humanity strives concerning this,
we have no such custom as this
and not the congregation of God.

EUCHARIST

17 And this that I misvah, is not as glorifying you,
because of not coming forward
except to belittle — to descend.
18 For first,
when you congregate in the congregation,
I hear that there are divisions among you — I:
and that is what I trust — I:
19 for they are also preparing contentions
to be among you
that who is approved within you be known.

20 So when you congregate,
you eat and drink not
as is just in the day of Yah Veh:
21 but human by human
proceeds to eat his own supper
— one being famished and one intoxicating
— lest
22 Have you no house to eat and to drink?
Or neglect you the congregation of God?
And shame you those not having?
What word I to you?
Glorify I you in this?
I glorify you not.

1 QURINTAUS 11, 12

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THE SEQUENCE OF THE EUCHARIST: PRECEDING SUPPER

DISTINCTIONS OF GIFTS, MINISTRIES, AND POWERS

23 For I — I have taken from our Lord
what I also shelemed to you,
that our Lord Yah Shua
in the night he was being shelemed
was taking bread
24 and eulogizing
and crumbling
and wording, Take — eat:
this is my body,
that, concerning your face,
is crumbled:
thus be working to the remembrance of me.

4 And having distinctions of gifts,
but the Spirit is one:
5 and having distinctions of ministries
but the Lord is one:
6 and having distinctions of powers
— but God is one
who works all in all humanity.

AFTER SUPPER

DISTRIBUTIONS OF SPIRITUALS

25 Thus from after supping,
he also gives the cup, wording,
This cup has the new covenant in my blood:
thus be working, you all, whenever you drink,
in remembrance of me.
26 For you all,
whenever you eat this bread and you drink this cup,
you are remembering the death of our Lord
until his parousia.

7 And human by human
is given the manifestation of the Spirit
as benefitting to him.
8 For one has been given,
by the Spirit, word of wisdom:
9 and another, word of knowledge, by the Spirit:
another, trust, by the Spirit:
10 for another, gifts of healings, by the Spirit:
and for another, powers:
and for another, prophecy:
and for another, discernments of spirits:
and for another, kinds of tongues:
and for another, the explanation of tongues.

27 So whoever eats of the bread of the Lord
or drinks of this cup
and is not worthy,
is condemned
to the body of the Lord and to his blood.

11 And all these the one Spirit does,
and distributes to all humanity,
as he wills.

Romaya 12:3—8

28 Because of this, so be it,
that humanity examine his soul
and then eat of this bread and drink of this cup.
29 For who eats and drinks of
when not worthy
eats and drinks condemnation to his soul
— not discerning the body of the Lord.
30 Because of this
many by you are weak and weary
and many sleep.

THE BODY OF THE MESHIAH

12 For as the body is one
and having many members within,
and all the members of that body,
when many, have one body,
thus also the Meshiah.
13 For we also, all in one Spirit
are baptized into one body
— if Yah Hudaya,
if Aramaya,
if servants,
if sons of liberation,
and all drink of one Spirit.

31 For if we judge our souls
we are not being judged:
32 and when we are judged by our Lord,
in disciplining, we are disciplined,
to not be condemned with the world.

ONE BODY, MANY MEMBERS

14 For also the body
not being one member, but many:
15 for if the foot words,
Because of not being the hand
be it not from of the body — not?
Because of this
has it not been from of the body?
16 And if the ear words,
concerning not being the eye,
be it not from of the body — not?
Because of this
has it not been from of the body?

33 So my brothers,
when you congregate to eat,
be abiding one by one.
34 And whoever is famished
eat in his house:
that you not be congregating to condemnation.
And concerning the rest I misvah when I come.

SPIRITUALS

12:1 And concerning spirituals, my brothers,
I will that you know,
2 that being heathen,
being led to idols having no voice of distinction
3 Because of this I notify you,
that no human having been worded by the Spirit of God
words, Yah Shua be cursed:
and that no human is able to word, Yah Shua is Lord,
except if by the Spirit of Holiness.

17 For if all the body be an eye
where be the hearing?
If all be hearing
where be the smelling?
18 And now God places each of the members
in the body — as he wills.
19 And if they all be one member
where be the body?

20 And now
 having many members
 and one body,
 21 the eye is not able to word to the hand,
 I seek you not:
 also, the head is not able to word to the feet,
 I seek you not.
 22 But, especially,
 those members which we presume to be weak
 concerning their necessity,
 23 — on which we presume
 as despising the body,
 these we abound with more honor:
 and on our manners of modesty, work more to them:
 24 and those members we have within
 — the precious
 seek no honor:
 for God mingles the body
 giving more honor to the least member
 25 that there be no schism in the body:
 but that all members equally
 — one upon one are caring:
 26 that when one member is grieving,
 all are suffering:
 and if one member glorifies,
 all members are glorifying:
 27 and you are the body of the Meshiah
 and members in place.

THE GIFTS IN THE CONGREGATION

28 For God placed in his congregation:
 first, apostles,
 after, prophets,
 after, doctors,
 after, workers of powers,
 after, gifts of healings,
 helpers,
 leaders,
 kinds of tongues:
 29 — lest all be apostles,
 lest all be prophets.

Why all doctors?
 Why all doing powers?
 30 Why all having gifts of healings?
 Why all wording with tongues?
 Lest all clarify.

31 And if you jealouse the gift of Rabbi,
 I again show you a way of excellence.

THE WAY OF LOVE

13:1 If I worded in all tongues
 of the sons of humanity,
 and of angels,
 and love not being within,
 I be a copper ringing
 or a cymbal giving voice.

2 And if, prophecy being within,
 and knowing all mysteries and all knowledge,
 and if, all trust being within,
 so as to move mountains,
 and having no love within,
 I be naught whatever.

3 And if I feed all I have move to the poor
 and if I shelem my body to burn,
 and no love being within,
 I gain naught whatever — I.

4 Love is of prolonged patience and pleasant spirit
 love envies not
 and love troubles not
 and puffs not with pride
 5 and does not shame
 and seeks not its own,
 and provokes not
 and thinks not evil
 cheers not in injustice
 6 but cheers in truth:
 endures all
 7 trusts all
 hopes all
 suffers all:
 8 love falls not — never ever.

For prophecies nullify
 and tongues hush
 and knowledge nullifies.
 9 For of little we know much
 and of little we prophesy much:
 10 and when perfection comes
 then that little becomes nullified.

11 When as being barely birthed
 I worded as being barely birthed
 I thought as being barely birthed
 I reasoned as being barely birthed:
 and when being a man
 I nullified this youth.

12 For now we see as in a mirror in parable
 and then face toward face:
 now I know little of much
 and then I know as to what I know.

13 For these three abide:
 trust
 hope
 love
 — and the greatest of these is love.

PROPHECY, TONGUES, AND CLARIFICATIONS

14:1 Race after love
 and jealouse for the gifts of the Spirit
 — and especially to prophesy.

2 For whoever words in a tongue
 words not to the sons of humanity
 but to God
 — for humanity hears not that word:
 but in the spirit, he words mysteries.

3 And whoever prophecies to the sons of humanity
 words of building and enheartening and of comfort:
 4 whoever words in a tongue builds his own soul
 and whoever prophecies builds the congregation.

5 And I will that you all word in tongues
 and especially that you prophesy:
 for he who prophecies is greater
 than who words in a tongue
 — if he clarifies not:
 and if he clarifies he builds the congregation.

1 QURINTAUS 14

6 And now my brothers,
if I come to you wording with tongues,
what gain I to you
— unless I word with you
either in manifestation
or in knowledge
or in prophecy
or in doctrine?

7 For even the will, having no soul within, gives voice
— if pipe or quitar:
if they work no distinction
between companion sounds,
how know we what is psalmed or what is plucked?

8 And if the horn calls not a distinguished voice
who prepares to battle?

9 Thus also you, if you word a word in a tongue,
and be not clarifying,
how know we what you worded?
— for you become as those who word with air.

10 For behold,
the world has many kinds of tongues
and not one of them has no voice:
11 so if I know not the power of the voice
I become a barbarian to him who words
and who words becomes a barbarian to me.

12 Thus also
because you are zealous of gifts of the Spirit
seek the builder of the congregation to abound:
13 And who words in a tongue
pray to clarify:
14 for if, praying in a tongue, my spirit prays,
and my mind has no fruit.

15 So why work?
I pray with my spirit
and I also pray with my mind:
I psalm with my spirit
and I also psalm with my mind.

16 If not, if you eulogize in the spirit,
he who fills the place of the unlearned,
how words he, Amen!
concerning your own profession
— because he knows not what you word?
17 For you eulogize well
but your companion is not built.

18 I thank God
that I word in tongues more than you all
19 — but in the congregation
I will to word five words — wording with my mind
to also doctrienate others,
than more of a myriad words in a tongue.

20 My brothers, be not lads in mind:
but in evil, be barely birthed
and in mind, be perfect.
21 In the torah it is scribed,
With words of alien accent and in other tongues
I will to word with — with this people
and even thus hear they me not,
words Yah Veh.
Yesha Yah 28:11, 12; Deuteronomy 28:49

22 And then tongues are placed for a sign
— not to the trusting
but to who trust not:
and prophecies be not to who trust not
but to who trust.

23 So if all the congregation congregates
and all word in tongues
and there enters an unlearned
or who trusts not,
word they not that you madden?

24 And if all be prophesying
and there enters an unlearned
or who trusts not,
he is examined by all of you:
he is rebuked by all of you:
25 and the cover of his heart is exposed:
and then, falling upon his face, he worships God
and words, Truly, you have God within.

26 So I word, my brothers,
that when you congregate,
that whoever of you has a psalm to word:
and whoever of you has a doctrine
and whoever of you has a manifestation
and whoever of you has a tongue
and whoever of you has an explanation
— have all to be a builder.

RULES FOR WORDING IN A TONGUE

27 And if a human words in a tongue
word by two
— and when many, three
and word one by one
and one clarify.
28 and if you have none to clarify
hush him in the congregation.
Whoever words in a tongue
words between his soul and God.

RULES FOR PROPHETS AND DISCERNERS

29 And the prophets, word two or three,
and the remaining discern:
30 and if somewhat is manifest to another when seated
hush the first.
31 Enable for all, one by one, to prophesy,
so that all humanity doctrienate
and all humanity comfort:
32 for the spirit of the prophets
works to the prophets.
33 Because God, not being of riot,
but of shalom,
as in all congregation of the holy.

34 Hush your women being in the congregation
for they are not allowed to word
— but to work
as also the torah words.
35 And if they will to be doctriinated whatever
have them ask their own master of the house:
for it is a shame
for women to word in the congregation.
— or lest,
36 went the word of God from you?
or arrived to you only?

1 QURINTAUS 14, 15

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37 And if a human of you
hopes he is a prophet or of the Spirit
notify him that these I scribe to you
are the misvoth of our Lord:
38 and if humanity knows not, he knows not.

39 So my brothers, jealousy to prophesy
and word not to forbid tongues
40 and that all be in manner and in order.

THE EVANGELISM DEFINED

15:1 And I notify you, my brothers,
the evangelism I evangelized to you
and that you took
and wherein you stand
2 and wherein you live
— if through the hand of the word I evangelized to you
if you remember
if — lest you be trusting vainly.

3 For I shelemed to you from the first
as to what I took
— that the Meshiah died
concerning the face of our sins — as scribed
4 and that he was entombed
and that he rose on day three — as scribed
5 and Kepha saw him
and after, the twelve
6 and after, seen by more than five hundred brothers
in union
— many of whom abide until now
and some of them sleep:
7 and after these, Yaaqub saw him,
and after, all the apostles,
8 and finally, of all, as miscarried,
I also saw him:
9 for I — I AM the least of the apostles
— not worthy to be called an apostle — I
because I persecuted the congregation of God:
10 and by the grace of God, I have what I have,
and his grace to me, not being in vain,
but I labored more than all
— not I — but the grace of God with me.
11 So if I, if they,
thus we preach, and thus you trust.

THE RESURRECTION, ESSENTIAL TO THE TRUST

12 And if we preach the Meshiah
is risen from the house of the dead,
how has humanity worded in you
of not having a living from the dead?
13 And if we have no life from the dead
even the Meshiah rose not:
14 and if the Meshiah rose not,
our preaching is vain
and also your trust is vain:
15 and we are also found false witnesses of God
because we witnessed
concerning God raising the Meshiah:
when he raised not —
16 — for if the dead rise not
not even the Meshiah rose:
17 and if the Meshiah rose not
your trust is vain — while you sin:
18 and also most certainly
whoever fell asleep in the Meshiah destructs.

19 If in this life only we hope in the Meshiah
we are miserable
of all the sons of humanity.

THE SEQUENCE OF THE RESURRECTION

20 And now
the Meshiah rose from the house of the dead
and being the firstlings of those who sleep.
21 For as through the sons of humanity,
be death,
thus also through the hands of the son of humanity
be life from the dead.
22 For as in Adam all the sons of humanity die,
even thus in the Meshiah all live
23 — and human by human in order:
Meshiah being the firstling:
afterwards whoever are of the Meshiah
at his parousia.
24 Then be the finality
when he shelems the sovereigndom
to God the Father
— when he nullifies
all hierarchs
and all sultans
and all powers.

25 For he prepares to reign
until he places all ba'al enemies under his feet:
26 The final ba'al enemy to nullify is death.
27 For he works all under his feet.
And when he words, All are worked,
it is well known that alongside —
— of him who worked all to him.
28 And when all be worked to him
then the Son himself also be worked to him
— who worked all to him
that God be all in all.

29 Else why work they
who are baptized in the stead of the dead
if the dead rise not?
Why are they baptized in the stead of the dead?
30 And also, why stand we in peril every hour?
31 I oath by your boasting, my brothers,
that I have in our Lord Yah Shua the Meshiah,
I die every day — I.

32 If as among the sons of humanity
I was cast to the live beings at Ephesus,
what profit I, if the dead rise not?
Eat and drink
— for tomorrow we die.
33 Be not deceived:
evil minds corrupt pleasant fables.

34 Watch your heart justly and sin not:
for humanity has no knowledge of God within:

I word this to shame you.

THE MANNER OF THE RESURRECTION

35 A human of you words,
How rise the dead?
And in what body come they?
36 Foolish!
The seed that you seed enlivens not lest it die:

1 QURINTAUS 15, 16

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37 and what you seed
you seed not the body being prepared
but a naked grain,
— of wheat
or of barley
or the remaining of the seed:
38 and God gives a body as he wills
— and one by one, from the seed.
its natural body.

39 And all bodies not being equal
for there is another body of a son of humanity
and another of a beast
and another of a flyer
and another of a fish:
40 and having bodies heavenlies
and having bodies earthly:
but another is the glory of the heavenlies
and another of the earthly:
41 and another the glory of the sun
and another the glory of the moon
and another the glory of the stars
— for star by star excels in glory.

42 Thus also life from the dead:
seeded in corruption,
raised in no corruption:
43 seeded despised,
raised in glory:
seeded in weariness,
raised in power:
44 seeded a soulical body,
raised a spiritual body:
for we have a body of the soul
and we have a body of the spirit.

45 Thus also be it scribed,
Adam, son of humanity, the first, a living soul:
Adam the final, a lifegiving spirit.

46 But the spiritual is not first:
but the soulical
— and then the spiritual.
47 The first son of humanity
— dusty from the earth:
the second son of humanity
— the Lord from the heavens.

48 As they, the dusty have,
thus also they, the dusty are:
and as they, of the heavens have,
thus also they, of the heavenlies are:
49 and as we clothe the image of dust
thus we also clothe in the image of the heavens.

50 And this I word, my brothers,
that flesh and blood
are not able
to inherit the sovereigndom of the heavens:
and corruptibility inherits not incorruptibility.

THE MYSTERY OF THE RESURRECTION

51 Behold, I word you a mystery:
not all sleep
and all transform
52 — suddenly — as the movement of an eye
— at the final horn when it calls
and the dead rise with no corruption
and we transform!

53 For this corrupt prepares to clothe incorruptibility
and this deathified clothes immortality:
54 and when this corruptible clothes incorruptibility
and this deathified clothes immortality
— then be the word that is scribed,
Death is swallowed in triumph.
Yesha Yah 25:8

55 Where is your sting, Death?
Behold, where is your triumph, Sheol?

56 And the sting of death is sin
and power of sin is the torah.

57 And grace to God
who gives us the triumph
through our Lord Yah Shua the Meshiah.

58 So my brothers, beloved,
be established
be not quaking
be bounding ever more in the work of Lord
knowing that your labor in the Lord be not in vain.

CONTRIBUTIONS

16:1 And concerning that congregated for the holy:
as I misvahed the congregation of Galataya
thus also you work.

2 On every First Shabbath
human by human, of your house
place and guard
what has been attained through your hand
lest there be collections when I come.

3 And when I come,
whomever you select, I apostalize with an epistle,
to lead your grace to Uri Shelem.
4 And if the deed be worthy that I also go
they go with me.

THE TRAVEL PLANS OF PAULAUS

5 And I come to you
when I pass over from Maqedunaya:
— for I pass over Maqedunaya
6 and most certainly I also abide with you
or winter with you:
and that you escort me wherever I go.

7 For I will not, as I now pass over the way,
to see you:
for I hope to tarry some time with you
if my Lord allows me:
8 and I abide in Ephesaus until Pentecost:
9 for a great portal opens to me
complete with deeds
— and many contrary.

10 And if Tima Theaus comes near
see that he not be fearful toward you:
for he works the work of the Lord, likewise.
11 So why, O humanity, contemn him?
— but escort him in shalom to come to me:
for I abide with the brothers.

12 And of Apalu, my brothers,
I sought much of him
to come to you with the brothers:
and he most certainly wills to not be coming to you:
and when there be a place, he comes to you.

ADMONITIONS AND SALUTES 19

13 Watch! Stand in the trust!
 Manly! Prevailing!
 14 — all your will being in love!
 15 And I seek of you, my brothers,
 concerning the house of Estephana
 — because you know them
 — they are the firstlings of Akaya
 and they placed their souls
 to the ministry of the holy:
 16 that also you be hearing who are thus
 and to all humanity laboring with us and helping.
 17 I cheer over the coming
 of Estephana and Partunataus and Akayiqaus:
 because what you decreased toward me
 they fulfilled:
 18 for they rested my spirit and your own:
 so know them who be thus.

Saluting shalom,
 are all the congregations of Asiya:
 Saluting shalom much in our Lord,
 Aqulas and Prisqila,
 with the congregation in their house:
 20 Saluting shalom,
 all the brothers.
 Salute shalom, one by one, in a holy kiss.
 21 This shalom is the manuscript through my own hand,
 Paulaus.
 22 Whoever befriends not
 our Lord Yah Shua the Meshiah,
 be a curse.
 The Lord comes*
 *Transliteration from the Aramaic: Maranatha
 23 The grace of our Lord Yah Shua the Meshiah
 with you:
 24 and my love with you all
 in the Meshiah Yah Shua.

SALUTATION

1:1 Paulaus,
 an apostle of Yah Shua the Meshiah
 by the will of God,
 and Tima Theaus a brother:

To the congregation of God in Qurintaus:
 with all the holy you have in all Akaya:

2 Grace with you and shalom
 from God our Father
 and from our Lord Yah Shua the Meshiah.

3 Eulogized be God
 the Father of our Lord Yah Shua the Meshiah
 — the Father of befriendings
 and the God of all comfort

4 who comforts us in all our tribulations
 that also we be able
 to comfort those in all tribulations
 through the comfort
 we are comforted of God.

5 For as the sufferings of the Meshiah abound in us
 thus through the Meshiah
 our comfort also abounds:

6 and even though we be tribulated
 it is concerning the face of your comfort
 and concerning the face of your life:
 and if we are comforted because of you
 it is for comforting you in diligence
 to endure the suffering that we also suffer.

7 And our hope concerning you is true:
 for we know
 if you are partakers of the sufferings
 you are also partakers of the comfort.

8 For we will that you know, our brothers,
 concerning the tribulation
 that became us in Asiya,
 that we were greatly tribulated of most of our power
 until we had been near finishing our life:
 concerning our soul being cut unto death

9 — that we not be having confidence concerning our soul
 but concerning God who raises the dead
 who by death prevailed to rescue us
 — and hope again to rescue us

10 helped by your petitions concerning our face
 being your gift to us
 — your grace working by many faces
 and many thanks concerning our face.

12 For our boasting is this
 — the witness of our mind:
 that in simplicity
 and in purity
 and in the grace of God
 we respond to the world
 — not in wisdom of the body
 and especially toward your own

13 — scribing none other to you:
 but what you know, you also acknowledge:
 and I am confident
 that you acknowledge until the finality:
 as you also acknowledged

14 a little of much
 — that we are your boasting
 as also you also are our own
 in the day of our Lord Yah Shua the Meshiah.

THE ALTERED TRAVEL PLANS OF PAUL AUS

15 And in this confidence
 being willing from before to come to you
 that doubly you take grace,
 16 and to cross over to you over Maqedunaya
 and again from Maqedunaya come to you
 and to be escorted by you to Yah Hud.

THE YES OF GOD

17 So think I this,
 As why hurry to think?
 Or that I think in flesh — I!
 — because of there being a need, being within,
 Yes yes, and No no?
 18 Trustworthy is he — God!
 Our word to you be not, Yes and No.

19 For the Son of God, Yah Shua the Meshiah,
 who is preached among you through our hand
 — by me and Silwanaus and Tima Theaus
 not being Yes and No
 but being Yes in him.

20 For all the promises of God in him
 — in the Meshiah be Yes
 Because of this through his hand,
 we give an Amen to the glory of God.

21 And God established us with you in the Meshiah
 — who anointed us
 22 and who sealed us
 and gave the pledge of the Spirit in our hearts.

23 And I, before God,
 I witness concerning my soul
 — because concerning sparing you
 I came no more to Qurintaus.

24 Not because of being lords of your trust — I,
 but helpers of your cheer:
 for by trust you stand.

2:1

And I judged this in my soul
 to not come again to you in sorrow.
 2 For if I — I sorrow you, who cheer me
 — except whom I sorrowed?
 3 And I scribe this to you,
 lest, when I come,
 I have sorrow from whom I need cheering:
 and confident concerning you all,
 that my cheer is of you all.

4 For from great tribulation and from distress of heart
 I scribe this to you with many tears:
 — not because to sorrow you
 but because you know
 I have more love toward you.

FORGIVING THE OFFENDER

5 And if a human sorrows others
 he is not sorrowing me
 — but a little less to you all
 that the word not burden upon you.

6 And to him, enough already
 — this reproof by many:
 7 so otherwise
 forgive and comfort him
 lest more sorrow swallows he who is thus.

8 Because of this
 I seek of you, to establish him in love.

2 QURINTAUS 2 — 4

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9 For because of this
I also scribe to know the test of you
— if you hear all:
10 and whomever you forgive,
I also:
for I also, whatever I forgive
whomever I forgive
— because of you
I forgive in the face of the Meshiah
lest Satan covet us:
11 for we are know his reasonings.

12 And when I came to Trauauus
with the evangelism of the Meshiah
a portal opened to me by the Lord.
13 There being no rest in my spirit,
not being able to find Titaus my brother:
but releasing them,
I went from there into Maqedunaya.

THE TRIUMPHANT IN THE MESHIAH

14 And grace to God
who at all times works us to triumph in the Meshiah
and manifests the fragrance of his knowledge
everywhere:
15 for we are a pleasant fragrance
in the Meshiah to God
in whoever enlivens and in whoever destructs:
16 to whom be the fragrance of death to death
and to whom be the fragrance of life to life:
and who is equal to these?

17 For not being as the remaining
who mingle the word of God:
but as in truth — and as from God,
before God, in the Meshiah, we word.

SCRIBINGS OF THE HEART

3:1 Begin we again from the beginning
to show you what we are?
Or lest, need we as others,
epistles of misvoth scribed concerning us?
Or that you scribe and misvah concerning us?
2 And you are our own epistle scribed in our hearts
eminent and called by all humanity:
3 for you know you are an epistle of the Meshiah
of our ministry
scribed, not with ink,
but by the Spirit of the living God:
not in tablets of stone,
but on tablets of the heart of flesh.

4 And thus we have confidence
in the Meshiah toward God:
5 not that we are able to think whatever
as from our souls:
but our power is from God
— being worthy ministers
of the new covenant
— not in scripture but in spirit:
for the scripture slaughters
and the spirit enlivens.

7 And if the ministry of death
—were scriptures engraved in stone and were glorified
— as not enabling the sons of Isra El
to look to the face of Mosheh
because of the glory of his face
— scribings being nullified:

8 so how be the ministry of the spirit
lest especially
— being in glory?

9 For if the ministry of condemnation be in glory
— how much more:
abounds the ministry of justness in glory?:
10 — as for whom also
the glorious who was glorified,
in comparison to this glory,
excels:
11 for if that nullified be glory,
that which abides be especially in glory.

THE ANTIQUATED COVENANT

12 So because of having this hope
we rule especially boldly:
13 and not as Mosheh
— placing a veil upon his face
lest the sons of Isra El look
to the shalam of what was nullified
— but blinded their minds:
for until this day
when the the antiquated covenant is called,
that veil rises upon them
and it is not manifest to them
that it is nullified in the Meshiah.
15 And until this day, when Mosheh is recalled,
the veil is placed upon their heart.
16 And when humanity turns to Yah Veh
the veil is taken from them.

Exodus 34:34

17 And Yah Veh is that Spirit:
and where the Spirit of Yah Veh is
there is liberty.
18 And we all, with exposed face,
as the glory of Yah Veh,
seen in a mirror
are transformed into the same image
from glory to glory
as by the Spirit of Yah Veh.

Exodus 16:7

THE LIGHT FROM THE DARK

4:1 Because of this
we weary not in this ministry we hold
as to the befriending being upon us:
2 but rejecting to conceal shame
not walking in cunning
not deceiving the word of God
— but by the manifestation of the truth
showing our souls
to all the minds of the sons of humanity
in front of God.

3 And also, if our own evangelism is concealed,
it is concealed to those who destruct:
4 whose god of this world
blinds the minds concerning those who trust not,
lest the light of the evangelism shine to them
— of the glory of the Meshiah
being the image of God.

5 For we be not preaching for our souls,
but for the Meshiah, Yah Shua our Lord:
and our souls are your servants because of Yah Shua.

2 QURINTAUS 4, 5

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6 Because God, who worded,
Light, shine from darkness!
shines in our hearts
for the enlightening of the knowledge
of the glory of God
in the face of Yah Shua the Meshiah.

EARTHEN VESSELS

7 And we have this treasure in vessels
— earthen vessels
that the Rabbi Priesthood of power be of God
and not of us.

8 We are tribulated in all but not strangled:
we are wearied but not indebted:
9 persecuted but not forsaken:
upset but not destroyed:
10 ever more bearing the death of Yah Shua
in our body
that also the life of Yah Shua
manifests in our body.

11 For if we have life
we are shelemed to death
because of Yah Shua:
thus also the life of Yah Shua
manifests in this our deathified body.
12 Now death exhorts in us
and life in you.

THE SPIRIT OF THE TRUST

13 So we also, having one spirit of trust in us,
as scribed,
Because I trusted this, I also worded:
because we also trust this, we also word:
Psalm 116:10
14 knowing that he who raised our Lord Yah Shua,
also us, through Yah Shua, raises us
— and offers us, with you, to him.

15 For all this is because of you
— that while grace abounds through many,
professing abounds to the glory of God.

16 Because of this we weary not:
for if also our outer son of humanity corrupts,
but that of the inner renews day by day.

17 For if the tribulation of this time
when graced and little and light,
a greater glory that ends not
from eternity to eternity
is being prepared for us.

18 We cheer not at those seen
but at those not seen:
for the seen are for a time
and the not seen are eternal.

HOUSES, TENTS, AND EDIFICES

5:1 For we know
that if our house of earth of this body releases,
but having a builder from God
— a house not worked through hands
eternal in the heavens —
2 for also concerning this we sigh
yearning to be clothed
with our house from the heavens:
3 but also, when clothed, we not be found naked.

AT HOME VS AWAY FROM HOME

4 For now, when having this house,
we sigh from the weight:
not willing to be be stripped, but clothed upon,
that death be swallowed by life.

5 And he who prepares us to this is God
who gives us the pledge of the Spirit:
6 So because we know and are convinced,
while we lodge in the body,
we are absent from our Lord:

7 For we walk by trust and not by sight.
8 Because of this we are confident,
and we jump for joy to be absent from the body
and be toward our Lord.

9 So we exhort,
if foreigners
if inhabitants
we be pleasing him.
10 For we all prepare to stand
in front of the bahmah of the Meshiah:
that human by human be rewarded in his body
for what he worked
— if graced — if evil.

ALL HAVE DIED

11 So because we know the fear of our Lord
we persuade the sons of humanity
and manifest to God:
and I hope also manifest to your own minds.
12 For we be not our glorifying souls again to you
but give you a pretext to be boasting in us
to those who boast in face and not in heart.
13 For if we folly, it is to God,
and if honest,
we are honest to you.
14 For the love of the Meshiah urges us
to consider this:
that one, in the stead of all humanity,
having died,
then all humanity died:
15 and he died in the stead of all humanity,
that those who live, live not to their own souls,
but to him who, concerning their face,
died and rose.

THE MINISTRY OF RECONCILIATION

16 Now we acknowledge not humanity in body:
and if we have acknowledged the Meshiah in body,
but from now, we acknowledge not.
17 So all in the Meshiah are a new creation:
the antiquated passes
18 and all being new from God
who reconciles us to himself
by the Meshiah,
and gives us the ministry of reconciliation:
19 for God, being in the Meshiah,
reconciling the world with his Rabbi Priesthood
— not reckoning their sins to them
and placing in us our own word of reconciliation.
20 So we are ambassadors
in the stead of the Meshiah:
as God seeking of us, by our hand
in the stead of the Meshiah
so seek to reconcile to God.

21 For he, not knowing sin,
because of your sin,
worked that we,
being in him,
be the justness of God.

2 QURINTAUS 6, 7

THE DAY OF SALVATION IS NOW!

6:1 And as helpers, we also seek of you
void not in the grace of God you took.
2 For he words,
In an acceptable time, I answered you:
and in the day of life, I helped you.
Behold now, an acceptable time!
Behold now, a day of life!
Yesha Yah 49:8

3 Why give humanity a pretext of stumbling,
lest they be a blemish in our ministry?
4 But in all, show our souls,
that we be ministers of God
in much patience
in tribulations
in distress
in confinements
5 in stripes
in bonds
in riots
in labors
in watchings
in fastings
6 in purity
in knowledge
in patience of spirit
in goodness
in the Spirit of Holiness:
in love not deceitful
7 in the word of truth
in the power of God:
through the armor of justness at the right and at the left
8 through glory and despising
through laud and reprimand:
as seducers and true
9 as not eminent and eminent:
as dead, and behold, we are alive,
as disciplined, and not deathified,
10 as sorrowing, and ever more cheering,
as poor, and enriching many,
as not having, and holding all.
11 Our mouth opens to you, Qurintaya,
our heart enlarges.
12 You are not tribulated in us,
and you are tribulated in your befriending.
13 And I word as to sons,
reward to me your compensation,
enlarge your love to me.

UNEQUAL YOKES

14 And be not sons of yoke
with who trusts not!
For what partaking has justness with unjustness?
Or what mingling has light with darkness?
15 Or what shalom has the Meshiah with Satan?
Or what part have the trusting with those not trusting?
16 And what unity has the nave of God with demons?
And you are the nave of the living God,
as worded,
I inhabit in them and walk in them:
and I be their God and they be my people.
Leviticus 26:12; Yirme Yah 31:31
Yechezq El 36:28; Zekar Yah 13:9

THE CALL TO SEPARATE

17 Because of this
Go from among them and separate from them,
words Yah Veh,
and approach not the impure:
and I take you,
18 and be to you, Father,
and you be to me, sons and daughters,
words Yah Veh Holder of All.
Yesha Yah 42:11; Yirme Yah 31:9

THE CALL TO PURIFY

7:1 So because we have these promises, my beloved,
we purify our souls
from all impurity of the flesh and of the spirit,
working holiness in the fear of God.
2 Endure, my brothers:
humanity we injured not,
humanity we corrupted not,
humanity we coveted not.
3 I word this not to condemn you:
for I previously worded
that you are in our hearts to die in union and enliven.
4 I have much boldness toward you,
I have much boasting in you:
I am filled with comfort:
and I abound in abundance cheering within
in all my tribulation.
5 For also coming by Maqedunaya
not even one is resting his body,
but tribulating in all
— from battle outside and from fear inside.
6 But God who comforts the humble
comforted us in the coming of Titaus
7 — and not only in his coming
but also in the rest
wherewith he rested in you
— for he evangelized us
concerning your love toward us
— concerning your mourning
— your zeal concerning my face:
and when I heard, my cheering was much.
8 **SORROW TOWARD GOD, REPENTANCE TO SALVATION**
For even though I sorrowed you in an epistle
my soul repents not
— even though I had been repented:
for I see that this epistle
even though it sorrowed you for an hour
9 — but worked much cheer to me
— not concerning your sorrow
but because your sorrow brought you to repentance:
for you sorrowed to God
so as to not lack from us.
10 For sorrow, because of God,
works repentance of soul and returns not:
and turns to life:
and the sorrow of the world works death.

2 QURINTAUS 7, 8

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11 For behold,
this that you grieve because of God,
how much it worked within you
— diligence
and an exuding of spirit
and wrath
and fear
and love
and zeal
and vengeance
— in all these
you show your souls to be pure in your will.

12 And so be it, I scribe this to you,
not because of the offender,
— not even because of whom they offended
— but because to acknowledge in front of God
of your diligence because of us.

13 Because of this we were comforted:
and with our comfort
we cheered abundantly in the cheer of Titaus
because you all rested with spirit.

14 So what I boasted to him concerning you
my face shames not:
but as we worded all to you with truth,
thus even our boasting to Titaus
is found to be truth.

15 And his befriending
abundantly abounds concerning you
while he remembers all your obedience
— how with fear and trembling you took him.

16 I cheer that in all
I am confident concerning you.

CONTRIBUTIONS

8:1 And we notify you, my brothers,
the grace of God
given by the congregation of Maqedunaya:
2 that in much proofing by tribulation
of there being an abundance of their cheer:
and their deep poverty
abounds by the riches of their simplicity.

3 For I witness as to their power
— and more of their power
that they will of their souls,
4 seeking of us by much petition
to partake of the grace
of the ministry of the holy.

5 And not as what we had been presuming,
but first they shelemed their souls to our Lord
and also to us in the will of God.

6 So we sought of Titaus,
that as he began,
thus he also fully shelem in you this grace also.

7 But as you abound in all
— in trust
and in word
and in knowledge
and in all diligence
and in our love toward you,
thus you also abound in this grace:
8 not as being to misvah you
but through the diligence of your comrades
I test the truth of your love.

9 For you know the grace
of our Lord Yah Shua the Meshiah
— that, because of you,
he impoverished, while having riches,
that you, by his poverty, enrich.

10 And in counseling, I counsel you,
that this is benefits you,
that, because from a year ago, you began,
not only to will, but also to work:
11 and now, shelem the works that you willed,
that, as there be a yearning to will,
thus in works, to shelem from what you have.

12 For if you, having a will,
— as to whatever you have,
likewise, it is well taken
— and not being as to whatever you have not
13 — not being for relief — being for others
and tribulation to you
14 — but by being in equality at this time
— your own abundance being to their lack:
— and also this,
their abundance being to your own lack
that there be equality:
15 as scribed,
Who abounded taking, abounded not:
and who took little, decreased not.

Exodus 16:18

16 And grace to God
who gives this diligence
into the heart of Titaus in your stead:
17 for he took the petition
and because he cared with grace
he willed to go with you.

18 And we apostalized our brother with him,
who glories in the evangelism
in all the congregations.

19 And thus also,
he was selected by the congregations
to go with us with this grace
— ministering from us
to the glory of his own God
and our own enheartening:
20 and fearful of this,
lest humanity place a blemish in us
in this our ministering of the Rabbi Priesthood.

21 For we were well caring
— not only in front of God
but also in front of the sons of humanity.
22 And with them, we also apostalized our brother
whom we ever more approved to be diligent in much
— and now especially diligent
with much confidence concerning you.

23 So if of Titaus,
my partaker and my own helper in you,
or if of our other brothers,
they are the apostles of the congregation
of the glory of the Meshiah.

24 So the example of your love
and our boasting in you
— show them in the face of all the congregations.

THE ZEAL OF GIVING

9:1 And concerning the ministry to the holy
it is more work if I — I scribed to you:
2 for I acknowledge the preparation of your mind:
and because of this I boast to the Maqedunaya
— that Akaya prepared from last year
and your own zeal provokes many.
3 And I apostalized the brothers,
lest our boasting we boasted of you be voided
concerning this will:
as I had worded, Be prepared:
4 lest the Maqedunaya come with me
and find you, when not being prepared,
and we being shamed
— we word not that you be shamed
in the boasting we boasted.

5 Because of this
I cared to seek from these my brothers
to come and before me to you
and prepare the eulogy
whereof you formerly heard
— to be preparing thus, as being a eulogy
— and not as being of greediness.

6 And this: who seeds sparingly
also harvests sparingly:
and who seeds a eulogy
harvests a eulogy:
7 all humanity as having in mind
— not as of sorrow or as of violence:
for God befriends a cheerful giver.

8 And arrives through the hand of God
to abound all grace in you
that you be ever more able in all,
to abound to every graced work:
9 as scribed,
He disperses
he gives to the poor
his justness abides to the eons.

Psalm 112:9

10 And who gives seed to the seeder
and bread for food
gives and abounds your seed
and greatens the fruit of your justness:
11 that in all, you enrich in all simplicity,
which, through our hand,
perfects thanksgiving to God
12 because the worship of this ministry,
be not only of filling the lack of the holy,
but also excelling in much thanksgiving to God.

13 For because of the proof of this ministry
we glorify God for your work of thanksgiving
to the evangelism of the Meshiah,
and for your partaking in your simplicity
with them and with all humanity.

14 And they offer their prayer in your stead
with much love
because of the abundance of the grace of God
concerning you.
15 And grace to God
concerning his gift — not worded.

THE WITNESS OF PAUL AUS TO HIS MINISTRY

10:1 And I Paulaus — I seek of you
by the meekness and by the humility of the Meshiah
even though in face I am humble toward you
— but when distant
I am confident — I concerning you:
2 and I seek of you, lest when I come,
that I urge you, having that confidence,
to dare, as think I — concerning humanity,
who reckon us as walking in the flesh.

3 For even though we walk in the flesh,
but not working the flesh:
4 for the armor of our warfare, not being flesh,
but the power of God within
to subdue the shackles of rebellion:
5 and raze reasonings
and all exaltations
that exalt against the knowledge of God:
and capture all thoughts to hearing the Meshiah:
6 and we prepare to work vengeance
of all who hear not
when you fulfill your obedience.

7 Look you as to face?
If humanity is confident concerning his soul
to be of the Meshiah,
notify this soul,
that as he is of the Meshiah, for thus also we.

8 For even if somewhat more I boast
concerning the sultanship our Lord gave me,
I shame not:
because he gave it to us for your building,
and not to upset.

9 And I cease not to presume,
as they who frighten,
to frighten you through epistles.
10 Because of humanity having worded,
His epistles are heavy and prevail,
and the presence of his body is weak,
and his word as a liar.

11 But have him think thus,
as we have worded through epistles when distant,
thus also we have worked when near.

12 For we dare not reason or compare our souls
with them who boast in their souls:
but because they who compare in themselves
understand not.

13 And we boast not more than our measure,
but by the measure of the boundary
God distributes to us
until we also reach toward you.

14 For it be not as not reaching toward you
we reached your souls:
for until we reached you
with the evangelism of the Meshiah:

15 not boasting outside of the measure
of the labors of others:
but having hope, that when your trust greatens,
that we be greatened in you as our measure
and abound

16 — to also evangelize from afar
and not prepare to boast in the measure of others.

17 And who boasts, boast in Yah Veh.

Yirme Yah 9:24

18 For not he who glorifies his own soul is approved,
but whom Yah Veh glorifies.

2 QURINTAUS 11

11:1 And oh that you be enduring me a little
in wording foolishly:
but you also be enduring me
2 for I jealousy in the jealousy of God:
for I espoused you to a man,
one pure virgin,
to offer to the Meshiah.

3 And I awe,
lest, as the serpent deceived Hawah in his deception,
that thus you corrupt your minds
from the simplicity toward the Meshiah.

4 For if
who comes to you preaching another Yah Shua
whom we are not preaching,
or taking another spirit you had not taken,
or another evangelism you had not taken,
you be persuaded well.

5 For I consider that I decreased in naught whatever
from the graced and excellent apostles.

6 For even though I am crude in word
but not in knowledge:
but we manifested all that to you.
7 Or lest I offend in humbling my soul to exalt you
freely preaching the evangelism of God
taking expenses for your own ministry.

9 And when I came to you and lacked
I burdened no human concerning you:
for my lack was fulfilled
by the brothers who came from Maqedunaya:
and in all that, I guarded my soul,
and guard lest I burden upon you:
10 having the truth of the Meshiah in me,
this boasting is not nullified in the places of Akaya.

11 Why? Because I love you not?
God knows!
12 But this I work also:
I work to cut the pretext
from them who seek pretext,
that they who boast be found likewise.

FALSE APOSTLES

13 For these have been false apostles
— deceitful workers
likening their souls to the apostles of the Meshiah:
14 and have no marveling in this:
for if Satan likens to an angel of light
15 it be no great will if also his ministers
likened as the ministers of justness
whose finality becomes as their works.

THE SUFFERINGS OF PAULUS

16 And again I word,
Why presumes humanity concerning me as foolish?
Lest, even though as foolish, accuse me
that I also boast a little.

17 What I word
— I — not wording of our Lord,
but as foolishness in this place of boasting.
18 Because many boast in the flesh, I also boast:
19 For you rest, and hear those losing mind,
while you are wise:

20 And you obey who works you,
who feeds you,
who takes from you,
who exalts upon himself,
who wounds you upon the face.

21 I word as despicable — I — as weak:
— as losing mind, word I:
In all that humanity dares — I dare — I.

APOSTLES VS FALSE APOSTLES

22 If they are Hebraya, also I:
If they are Isra Elaya, also I:
If they are the seed of Abraham, also I:
23 If they are ministers of the Meshiah
— I word lacking mind
— I am more more than they:
in labors, by more:
in wounds, by more:
in bonds, by more:
in death, many times:

24 Of the Yah Hudaya
five times I took forty — forty strikes lacking one:
25 three times tortured by scepter:
one time stoned:
three times being shipwrecked:
a day and a night with no sailer in the sea I was:
26 many ways:
in peril of streams:
in peril of robbers:
in peril of my kindred:
in peril of the peoples:
in peril of being in the city:
in peril of being in the desolation:
in peril of the sea:
in peril of false brothers:
in labor and in weariness:
in watchings many:
in famine and thirst:
in fasting much:
in cold and in nakedness:
28 besides more things
and the congregation upon me every day
— the cares
concerning the face of all the congregations.

29 Who wearies and I weary not — I?
Who is offended and I not burn — I?
30 If I need boast, I boast in my weariness.

31 God knows
— the Father of our Lord Yah Shua the Meshiah
who is eulogized eternally and eternally
that I lie not.

32 In Darmesug
the Rabbi of Power under Aretaus the sovereign
guarding the city of the Darmesugaya
to overtake me
33 — and from a window in a wicker
I descended from the wall
and I escaped from his hands.

PAULUS IN PARADISE

12:1 I need to boast
but it is not beneficial:
for I come to sights and manifestations of our Lord.
2 I knew a man in the Meshiah
from before fourteen years
— and if in body — if not in body
I know not — God knows
— this one seized until heaven three.
3 And I knew him — this son of humanity,
and if in body — if not in body
I know not — God knows
4 — that he was seized to paradise
and heard words not to be worded
— not allowed for a son of humanity to word.
5 Concerning this I boast:
and concerning my soul I boast not
— except if in weariness.
6 For if I will to boast, I be not follying
— for I word the truth — and I spare:
lest humanity think more concerning me
than of what he sees in me
or hears of me.

THE THORN OF PAULUS

7 And lest I exalt
by the excellence of the manifestations,
I was shelemed a thorn in the flesh
— being an angel of Satan to oppress me,
lest I exalt.
Numbers 31:55; Yah Shua 23:13; Judges 2:3,
Yechezq El 28:24; Nachum 1:10
8 And concerning this,
three times I sought of my Lord
that it part from me.
9 And he worded to me,
My grace enables you:
for my power is perfected in weariness.
So gladly I boast in my weariness
— that the power of the Meshiah descend upon me.
10 Because of this I am willing,
in weariness
in despisings
in tribulations
in persecutions
in confinements concerning the face of the Meshiah:
for when I am weak, then I am powerful.
11 Behold, lacking mind in boasting,
you urged me:
— for your being indebted to witness concerning me:
because I am not lessened
by the apostles who are graced and excellent
— even though I be naught whatever.
12 I worked the signs of an apostle among you
in all patience
— in manly omens and power.
13 For in what were you lessened
by the other congregations?
— unless if that I was not a burden upon you?
Forgive me this foolishness.

PAULUS PREPARES A THIRD VISIT

14 Behold, this is time three,
I prepare to come to you
and I not burden upon you:
because I seek not yours — but you:
for sons are not indebted
to place treasure for fathers,
but fathers for their sons.
15 And I cheerfully
spend for the expenses and also give my substance
concerning the face of your souls
even though while the more abundantly I love you
the less you love me.
16 And most certainly,
I burdened not concerning you:
but, as a man of cunning, I thieved you by deceit.
17 Why?
Through the hands of another human
whom I apostolized and craved concerning you?
18 I sought of Titaus
and I apostolized a brother with him.
Why? What craved Titaus concerning you?
Walked we not in one Spirit?
— and in step?

PAULUS WARNS THE CONGREGATION

19 Why?
Again, presume you that we defend your spirit?
We word in front of God in the Meshiah:
and all, beloved, are for your own building.
20 For I frighten, lest when I come to you,
I find you not as I willed
and that you find me not as you willed:
lest somehow there be contentions,
envies,
wrath,
brawls,
devouring accusations,
murmurings,
puffings of pride,
riots:
21 lest, when I come again to you,
my God humbles me
and that I mourn concerning many who sinned
and repented not of their foul
and of their whoredom
and of the lechery they worked.

13:1 This is time three I come to you.
Upon the mouth of two or three witnesses
every word stands.
2 I have been wording to you from before,
and I proceed — I — to word again,
as even being with you time two,
I word to you:
and now also, while I am distant,
I scribe to those who sinned
and to the remaining of the others,
that, if I come again, I spare not:
because you seek proof
of the Meshiah wording within me
— who, not being weak in you
but powerful in you.

2 QURINTAUS 13

4 For even though he was staked in weakness
— but he is alive by the power of God,
we also are weak with him,
but we are alive with him
by the power of God within.
5 Examine your souls — if you stand in the trust — you
— test your own souls.
Or know you not
that Yah Shua the Meshiah is within you,
and if not, that you be rejected?
6 And I presume you know
that we have not been rejected.
7 And I seek of God
that you not be vilifying whatever
— so as our proof — our own be seen,
but that you be doing the graced,
and we being as despised.
8 For we are not able to work whatever against the truth
— but for the truth.
9 And we cheer when we are weary
and you are powerful:
for this we also pray — your perfecting.

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10 Because of this
While being distant, I scribe these — I:
— lest when I come, I do severely,
as to the sultanship
my Lord gave me, for your building,
— and not for your upset.

SALUTE AND DOXOLOGY

11 So now my brothers, Cheer!
and perfect
and comfort
— and unity and peace be within:
and the God of love and shalom be with you.
12 Salute shalom one to one with a holy kiss.
13 All the holy salute shalom.
14 The shalom of our Lord Yah Shua the Meshiah
and the love of God
and the partaking of the Spirit of Holiness
with you all.
Amen.

SALUTATION 17

1:1 Paulaus, an apostle,
not of the sons of humanity,
not through the hands of the sons of humanity
— but through the hands of Yah Shua the Meshiah
and God the Father
who raised him from the house of the dead:
2 and all the brothers with me:

3 To the congregations having been in Galataya:
Grace with you and shalom
from God the Father
and from our Lord Yah Shua the Meshiah
4 who gave his soul for our sins
to deliver us from this present world
as to the will of God our Father
5 — to whom be glory to the eternally and eternally
Amen.

ONE EVANGELISM

6 I marvel how quickly you are turning
from the Meshiah who called you by his grace
to another evangelism
7 — which is not
— except some humans having confused you
who will to change the evangelism of the Meshiah.

8 And if we, or an angel from the heavens,
evangelize any other to you
— outside of what we evangelize to you,
he be a curse.
9 As we worded from the first, and now word again,
If humanity evangelizes you
outside of what you have taken,
he be a curse.

10 For now, convince I the sons of humanity?
Or God?
Or seek I to please the sons of humanity?
For if, until now,
I have been pleasing the sons of humanity,
In being, I be not the servant of the Meshiah.

THE MANIFESTATION OF PAUL AUS

11 And I notify you, my brothers,
that the evangelism evangelized by me
be not of the sons of humanity.
12 For I also took not it from the sons of humanity
and doctinated:
but through the manifestation
of Yah Shua the Meshiah.
13 For you heard
of my former behavior in Yah Hudayuta
— how excessively
I had been persecuting the congregation of God
and had been desolating it.
14 and had been abounding in Yah Hudayuta
better than many sons of years*:

*aged

having been of my own kin
— excessively envying
the doctrine of my fathers.
15 And when he willed,
he who separated me from the womb of my mother
and called me by his grace
16 to manifest his Son in me
to evangelize him among the people.
I straightway manifested not with flesh and blood:

and went not to Uri Shelem
to the apostles from before me:
but I went to Arabiya
and returned again to Darmesug.
18 And after three years
I went to Uri Shelem to see Kepha
and abode with him fifteen days:
19 and I saw none of the other apostles,
except Yaaqub, the brother of our Lord.

20 And this that I scribe to you,
behold, before God, I lie not.

21 From after this
I came to the places of Suriya and Qiliqya:
22 and not being known by face
to these congregations of the Yah Hud
in the Meshiah:
23 but hearing this only,
He who from before had been persecuting us
behold, now is evangelizing the trust
— he who from before time had been upsetting
24 — and they are glorifying God in me.

THE BROTHERS APPROVE PAUL AUS

2:1 And again, from after fourteen years,
I ascended to Uri Shelem with Bar Naba
and guided Titaus with me.
2 And I ascended by manifestation
— and manifested to them
the evangelism I was preaching among the people
— and showing whomever presumed
as having been somewhat among them
— lest I had raced — or had raced vainly.

3 But also Titaus, who was with me,
being an Armaya,
was not compelled to be circumcised:
4 and because of false brothers entering,
upon exploring the liberty we have
in Yah Shua the Meshiah,
so as to enslave us,
5 not even for a full hour
placed we as subservient
that the truth of the evangelism abide with you.
6 And of these whomever,
hoping of having been somewhat,
— and whomever they have been, I care not,
— for God takes the sons of humanity not by face,
and these added not whatever to me:
7 but otherwise,
for they saw that I was entrusted
with the evangelism of the uncircumcision
— as Kepha was entrusted with the circumcision
8 — for he who exhorted in Kepha
to the apostleship of the circumcision,
exhorted also in me the apostleship to the peoples:
9 and when they acknowledged
the grace given to me,
Yaaqub and Kepha and Yah Chanan,
presuming to have been pillars,
gave the right of partaker
to me and to Bar Naba
— we to the peoples and they to the circumcision:
10 only that we be remembering the poor
to my care to work this.

PAUL AUS WITHSTANDS KEPHA

11 And when Kepha came to Antiyauki,
I admonished him to his face,
because of his being stumbling within.
12 Before humanity came to us from Yaaqub
he had been eating with the peoples:
and when they came, he withdrew:
and separating his soul
because of being frightened of them
of the circumcision.

13 And this also:
the remaining of the Yah Hudaya are casting with him
— thus also

Bar Naba is being guided
by the hypocritizing hypocrisy.

14 And when I see that they go not uprightly
to the truth of the evangelism,
I worded to Kepha in all their eyes,
If you, being a Yah Hudaya,
living as an Aramit and not as a Yah Huda
why urge you the peoples to live as a Yah Huda?

15 For we by nature — we Yah Hudaya
— and not being sinners of the peoples
16 — because we know
that the sons of humanity are not justified
by the works of the torah:
but by the trust of Yah Shua the Meshiah,
we also in him — trust in Yah Shua the Meshiah
to be justified by the trust of the Meshiah
and not by the works of the torah:
because by the works of the torah
all flesh is not justified

17 And if,
while seeking to be justified in the Meshiah,
we find that we also are sinners,
is the Meshiah the minister of sin?
So be it not.

18 For if I build again what I razed,
I show concerning, my soul,
to have transgressed concerning the misvah — I.
19 For I, by the torah, was deathified to the torah,
to live to God.

20 And with the Meshiah, I am staked:
so it be not I who is living — I,
but the Meshiah living in me:
and this life I am now living in the flesh
I am living by the trust of the Son of God,
who loved us and gave his soul in our stead.
21 I reject not the grace of God:
for if justness be through the hand of the torah,
then the Meshiah died vainly.

TAKING THE SPIRIT OF HOLINESS

3:1 Behold, Galataya, lacking mind,
at whom are you envious?
Behold, as an image being imaged before your eyes
— Yah Shua the Meshiah when staked!

2 This only, I will to know of you:
By the works of the torah, took you the Spirit?
Or by the hearing of trust?

3 Are you thus foolish?
Beginning in the Spirit,
shelem you now in the flesh?
4 Evangelized you all this vainly?
And oh that it were vainly!

5 So he who gives the Spirit within you
and does the power within you
— is it by the works of the torah?
Or by the hearing of trust?

THE COVENANT OF GOD WITH ABRAHAM

6 As Abraham trusted God
and it was reckoned to him for justness
7 — so you know that who be of trust
they — they be the sons of Abraham.

8 For because
God knowing previously
that he justifies the peoples by trust
and previously evangelizing to Abraham
— as the holy scripture words,
In you, be all the peoples eulogized.

9 And then
those trusting are eulogized with trusting Abraham.
Genesis 12:1—3

**THE WORKS OF THE TORAH
VS THE CURSE OF THE TORAH**

10 For who are of the works of the torah
are under the curse:
for it is scribed,
Cursed — all who work not
in all scribed in this torah
11 and humanity is not justified by the torah
toward God:

and this is manifest, because it is scribed,
The just live by trust.
12 And the torah not being of trust
but, those working these scribed therein,
live therein.

Deuteronomy 27:6;
Habakkuk 2:4; Leviticus 18:5

**THE MERCHANDISING OF THE MESHIAH
FROM THE CURSE OF THE TORAH**

13 And the Meshiah merchandised us
from the curse of the torah
— being a curse in our stead:
for it is scribed,
Cursed be all who hang on a tree:
14 that to the peoples
be the eulogy of Abraham
in Yah Shua the Meshiah
to take the promise of the Spirit by trust.

Deuteronomy 21:23

15 My brothers,
as between sons of humanity, I word:
A covenant of the sons of humanity,
being confirmed,
humanity rejects not, or changes whatever is therein.

16 And to Abraham
were the promises promised
and to his seed.
He words not, And to your seeds — as of many:
but seed — as of one
— who has the Meshiah.
Genesis 13:15; 25:5, 6

17 And this I word — I,
that the covenant
from being previously established by God
in the Meshiah,
— the torah
being from four hundred and thirty years after,
is not able to nullify the promise.

GALATAYA 3, 4

18 And if the torah was by inheritance,
so not being by promise,
and God gave it to him — to Abraham by promise.

19 So why the torah?
It was added because of transgressions,
until the seed comes
— to whom, being the promise:
and the torah was given
through the hand of angels
through the hand of a mediator.

20 And a mediator not being of one,
and God is one.

21 So is the torah contrary to the promise of God?
So be it not.

For if a torah, being given,
had been able to enliven,
truly by the torah being,
there had been justness.

22 But the scripture confined all under sin
— so that the promise by trust
from Yah Shua the Meshiah
be given to who trust.

23 And ere the trust came,
we being guarded under the torah,
when confined from the trust
ready to be manifest.

24 So the torah,
having been our instructor to the Meshiah,
justified us by trust:

25 and when the trust came,
we be not under an instructor.

26 For you are all sons of God
by trusting in Yah Shua the Meshiah.

27 For who baptizes in the Meshiah,
clothes in the Meshiah:

28 — there having been no Yah Hudaya, no Armaya:
there having been no servant, no sons of liberation:
there having been no male, no female:
for you all are one in Yah Shua the Meshiah:

29 and if you are of the Meshiah
you are now of the seed of Abraham
and inheritor by promise.

FROM SERVANT TO SONS OF TREASURE

4:1 And I word,
as long time as the inheritor is a lad,
he distinguishes not from a servant
— when he is lord of all:
2 but having been under the Rabbi of the House
until the time set by his father.
3 Thus also we, when being barely birthed,
being enslaved under the elements of the world:
4 and when the shalam of the time arrived
God apostolized his Son
— being of a woman — being under the torah
5 to merchandise those under the torah
and we take on sons of treasure:
6 and being sons,
God apostolizes the Spirit of his Son
into your hearts, calling, Father, Our Father.
7 So not being servants, but sons,
and if sons, also inheritors of God,
through the hand of Yah Shua the Meshiah.

CONCERNING SERVITUDE

8 For then, when not knowing God,
you served them, who by nature,
be not God:

9 and now, knowing God
— especially being known by God,
how turn you again
concerning the weak and poor elements,
which you, from the beginning, willed to enslave to
10— guarding days and months and times and years?

11 I frighten,
lest somehow I labored vainly in you
— being likewise as I
because I also being likewise as you
— my brothers, I seek of you,
that you not be offended in me.

13 For you know, that in weariness of my flesh,
evangelizing to you from before:
14 and the testing in my flesh
you contemned not and abominated not
but took me as an angel of God
— as Yah Shua the Meshiah.

THE GALATAYA PERPLEX PAULAS

15 So where is your grace?
For I witness, concerning you, if being able,
you had been plucking your own eyes
and given them to me
— lest —

16 I be your ba'al enemy
preaching truth to you?
17 They envy within, not being well,
but to confine you:
they will that you be envying within.

18 And it is well to envy well
and ever more — not only when I am with you alone.

19 My sons,
of whom I travail from the beginning — I
until the Meshiah be imaged within you:
20— and I will to be with you — to be with you now
and to change the daughter of my voice:
because I am astonished in you.

ALLEGORY OF HAGAR AND SARA

21 Word to me,
you who will to be under the torah,
Hear you not the torah?
22 For it is scribed that to Abraham be two sons,
one by the maid and one by the liberated:
23 but he of the maid, birthed as to flesh,
and he of the liberated, being through promise,
24 and having this parable of the two covenants:
the one from the Mountain Sinai
having birthed the servient is Hagar:
25 for Hagar is the Mountain Sinai in Arabiya
and this shelems with Uri Shelem
and serves in servitude with her sons:
26 and that Uri Shelem Elaya* is the liberated
— having been our mother.
*high, the highest

27 For it is scribed,
Rejoice, you rootless who birth not:
rejoice and shout, you who travail not:
because the sons of the desolated abound
more than the sons of a married woman.

Yesha Yah 54:1

28 And we, my brothers, as Ishaq,
the sons of promise — we.
29 And then as he
who was birthed being in the flesh
persecuted him being in the Spirit,
thus also now.
30 But what words the scripture?
Eject the maid and her son:
because the son of the maid
is not inheritor with the son of the liberated.
Genesis 21:9, 10
31 So my brothers,
we be not sons of the maid, but sons of the liberated.

THE LIBERTY OF THE LIBERATED

5:1 So stand in the liberty
that the Meshiah liberated us,
and yoke not again
with the yoke of servitude.

THE SERVITUDE OF SERVANTS

2 Behold, I Paulus — I word to you,
if you circumcise
the Meshiah profits you naught whatever.
3 And I witness again
to all circumcised sons of humanity,
that he is indebted and enslaved to all the torah.
4 You nullify from the Meshiah
who justify in torah
— and you have fallen from grace.

THE HOPE OF JUSTNESS

5 For we, by the Spirit, by trust,
abide in the hope of justness.
6 For in Yah Shua the Meshiah
circumcision has naught whatever
— not uncircumcision:
but trust alone, perfected by love.

THE TORAH FULFILLED IN LOVE

7 You have been racing well:
who troubles you to not be convinced by the truth?
8 This confidence be not of him who calls you.
9 A little leaven leavens all the lump.
10 I am confident — I in you concerning our Lord
that you not think otherwise:
and who has confused you must endure his judgment
11 And I, my brothers,
if I had still been preaching circumcision,
why am I being persecuted?
— unless
that the offense of the stake be nullified?
12 And oh that also,
in cutting, you cut who are confusing you
13 And you are called to liberty, my brothers,
— only not of liberty being a pretext of the flesh
but through love, working one to one.
14 For all the torah fulfills in one word — in this:
Love your neighbor as your soul.
15 And if, one to one, you bite and eat,
see lest, one by one, you are consumed.
Leviticus 19:18

WALKING BY THE SPIRIT

16 And I word this,
Be walking by the Spirit:
and the panting of the flesh work not — never ever.
17 For the flesh pants, opposing the Spirit:
and the Spirit pants, opposing the flesh:
— and these two are contrary one to one:
lest you will to be enslaved by whatever.
18 And if, by the Spirit, you are guided
you be not under the torah.

THE MANY WORKS OF THE FLESH

19 For the works of the flesh are well known,
having whoredom
foulness
filthiness
the worship of idols
sorcery
ba'al of enmity
contention
jealousy
wrath
strife
schisms
divisions
20 envy
murder
intoxication
psalming
and all like this
— that who does these
as from before, I also word now — I,
they be not inheritors of the sovereigndom of God.

THE SINGULAR FRUIT OF THE SPIRIT

22 And the fruit of the Spirit
having love
cheer
shalom
patient spirit,
goodness
grace
trust
23 humility
endurance
— concerning these no torah is set.

24 And who are of the Meshiah
stake the flesh with all its afflictions and pantings.
25 So live in the Spirit
and in the Spirit, shelem
26 — not being vain in glory,
or belittling one concerning one,
and envying one to one.

THE MINISTRY OF RESTORATION

6:1 My brothers,
if a human of you proceeds in foolishness,
you who are of the Spirit
— you restore him with a humble spirit
being cautious, lest you also be tested.
2 Bear the loads of one another
and thus fulfill the torah of the Meshiah.
3 For if humanity hopes of having somewhat,
while not having,
he deceives his soul:

GALATAYA 6

4 but humanity, be proofing your own work
and then be boasting in your soul
and not in anothers:
5 for every human bears the burden of his own soul.
6 And who partakes in hearing the word,
hear him in all the graced.

7 Be not deceived: God is not mocked:
for whatever a son of humanity seeds
he harvests:
8 who seeds in the flesh
of the flesh harvests corruption:
and who seeds in the Spirit
of the Spirit harvests life eternal.

9 And when working good,
be not wearying:
for the time being, we harvest,
not wearying.
10 So now, while having the time,
work the graced toward all humanity
— especially to the sons of the house of trust.

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THE BOASTING OF PAUL AUS

11 See these scribings I scribe to you through my hand.
12 Who wills to boast in the flesh
they urge you to circumcise
only that they not be persecuted
for the stake of the Meshiah.

13 For not even they, they who circumcise,
guard the torah:
but they will that you be circumcised,
so as to boast in your flesh.

14 And for me, so be it not that I boast,
except in the stake of our Lord
Yah Shua the Meshiah
— in whom the world is staked to me
and I staked to the world.

15 For circumcision has naught whatever
— not uncircumcision
— but a new creature.

16 And who shelems this path,
shalom be upon them, and befriending
and upon the Isra El of God.

17 So to you, humanity,
belabor not to place on me:
for I bear in my body — I
the stigmas of our Lord Yah Shua

18 The grace of our Lord Yah Shua the Meshiah
be with your spirit, my brothers.
Amen.

SALUTATION 19

1:1 Paulaus,
 an apostle of Yah Shua the Meshiah
 through the will of God:

To those being in Ephesus,
 holy and trusting in Yah Shua the Meshiah:

2 Shalom with you and grace
 from God our Father
 and from our Lord Yah Shua the Meshiah.

3 Eulogized be God the Father
 of our Lord Yah Shua the Meshiah,
 who eulogizes us
 with all eulogies of the Spirit in the heavens
 in the Meshiah:

4 as he previously selected us in him
 from ere the foundation of the world,
 unto being holy and having no blemish before him:
 and in love, having previously engraved us to himself,
 5 placing us sons in Yah Shua the Meshiah
 as pleasing his will:
 6 to glorify the glory of his grace,
 which he poured upon us
 through the hand of his beloved:
 7 in whom, having redemption,
 and by his blood, the forgiveness of sins,
 as to the riches of his grace
 8 which abounds in us
 with all wisdom and with all understanding:
 9 notifying us of the mystery of his will
 which he had been previously setting
 to do in himself:
 10 that in the leadership of the fullness of time,
 that all from the beginning,
 be renewed in the Meshiah
 — in the heavens and on earth:
 11 and in whom we were selected,
 as he previously engraved and willed
 — he who does all as to the mind of his will:
 12 to our being those
 who previously hoped in the Meshiah
 to the splendor of his glory:
 13 in him, you also, hearing the word of truth,
 — having the evangelism of your life:
 and trusting in him,
 you were sealed
 with the Spirit of Holiness having been promised,
 14 who, having the pledge of our inheritance,
 unto the redemption of the enlivened,
 to the glory of his honor.

THE SPIRIT OF WISDOM AND MANIFESTATION

15 Because of this, I also, behold,
 from hearing of your trust
 in our Lord Yah Shua the Meshiah
 and your love to the holy

16 I cease not to thank concerning your face
 — remembering you in my prayers:

17 that the God of our Lord Yah Shua the Meshiah,
 the Father of glory,
 give you the spirit of wisdom and manifestation
 in the knowledge of him:

18 enlightening the eyes of your heart:
 to know the why of the hope of his calling
 and to whom the riches of the glory of his inheritance
 in the holy,

and what the excellence
 of the power of his Rabbi Priesthood
 to we who trust,
 as to the working of the power of his empowerment
 20 that he worked in the Meshiah
 when he raised him from the house of the dead
 and seated him by his right in the heavens
 21 from above all monarchies and sultanhips
 and powers and lordships
 and from above all names named
 — not only in this world
 but also in the prepared
 22 — and he worked all under his feet:
 and to him, having been from above all,
 he gave him hierarchy of the congregation
 23 — having his body,
 and the shalom of him fulfilling all in all.

SALVATION BY GRACE THROUGH THE TRUST

2:1 And also to you
 — being dead in your sins and in your offenses
 2 of these, having been formerly walking,
 as in the worldliness of this world
 as to the will of the sultan of the air,
 this spirit that exhorts
 in the sons that are not unconvinced*:
 *double negative adds emphasis

3 in whose works
 we also turned from before
 — in the pantings of our flesh,
 working the will of the flesh and of the mind
 and being the sons of wrath fully as the remaining:
 4 and God, rich in his befriending,
 because of his love, loving us much,
 5 when being dead in our sins,
 enlivening us with the Meshiah
 — and by his grace rescuing us:
 6 and raising us with him,
 and seating us with him
 in the heavens in Yah Shua the Meshiah
 7 to show in the coming world
 the Rabbi Priesthood of the riches of his grace
 and his goodness upon us
 in Yah Shua the Meshiah
 8 — for in his grace you are rescued by trust:
 and this, not being of self,
 but the gift of God
 9 is not by works, lest humanity boast.

10 For we are his own creatures
 created in Yah Shua the Meshiah to graced works,
 previously prepared by God
 to walk in them.

SHALOM THROUGH THE BLOOD OF THE MESHIAH

11 Because of this
 reminding you peoples, formerly of the flesh,
 being called, The uncircumcision
 by those called, The circumcision
 — having been the works through hands in the flesh:
 12 having been, at that time,
 not having the Meshiah,
 being aliens from the customs of Isra El
 — being strangers to the covenant of promise
 there being no hope and not having God in the world:
 13 and now in Yah Shua the Meshiah
 — formerly being distant
 and being near by the blood of the Meshiah:

14 for he is our peace
 — who, of the two, worked one,
 and releasing the hedge
 that had been standing in the middle,
 15 nullifying the ba'al of enmity in his flesh
 — the torah of misvoth:
 — the misvoth nullifying
 that, of the two,
 he create in himself,
 one new son of humanity working peace:
 16 and he reconciled the two in one body with God,
 and by his stake, he slaughtered the ba'al of enmity,
 17 and came and evangelized shalom to you
 — the distant and the near:
 18 because in him we approach
 — the two, in one Spirit, with the Father.

THE NEW HOLY NAVE

19 So, not being strangers, not sojourners,
 but sons of the holy city
 and sons of the house of God
 20 built upon the foundation
 of the apostles and prophets,
 and he being the head corner
 — the builder, Yah Shua the Meshiah
 21 — and in whom the builder mounts all
 and greatens to a holy nave in the Lord:
 22 while you also are built in him — you
 for a habitation of God by the Spirit.

**THE MANIFESTATION
OF THE MYSTERY OF THE CONGREGATION**

3:1 Because of this
 I Paulus,
 the captive — I — of Yah Shua the Meshiah
 concerning the face of you peoples,
 2 if you heard of the leadership of the grace of God
 given to me within you,
 3 that by manifestation
 he notified me of the mystery:
 as I scribed a little to you,
 4 as you are able, when calling,
 that you understand my knowledge
 in the mystery of the Meshiah:
 5 which in other generations
 was not known to the sons of humanity
 — as now manifested
 to his holy apostles and prophets by the Spirit
 6 — that the peoples be sons of the inheritance
 and partakers of his body
 and of the promise given within
 through the hand of the evangelism
 7 — whereof I, being a minister,
 as to the gift of the grace of God
 given me by the working of his power
 8 — to me — I — the least of all the holy
 given this grace
 — to evangelize among the peoples
 the riches of the Meshiah
 not to be questioned
 9 — and to enlighten all humanity
 of the leadership of the mystery
 — which from eternity, being concealed in God,
 who created all through Yah Shua the Meshiah*:

*Not in the Aramaic

10 that through the hand of the congregation
 to notify of the wisdom of God,
 and its completed distinction
 to monarchies and sultanhips in the heavens
 11 — which he, having prepared from eternity,
 worked in Yah Shua the Meshiah our Lord
 12 — in whom we have boldness and access
 in the confidence of his trust.

13 Because of this
 I ask that you weary not
 at my tribulations concerning your face,
 for this is your glory.

THE PRAYER OF PAULUS FOR LOVE

14 And I bend my knees
 to the Father of our Lord Yah Shua the Meshiah,
 15 of whom is named
 all the patriarchy in the heavens and on earth
 16 — that he give you as to the riches of his glory
 — being strengthened with power by his Spirit
 within the sons of humanity
 17 — that the Meshiah inhabit your trust
 in your hearts by love
 — your root and foundation being true
 18 that you be able to walk with all the holy
 to know what is the height
 and depth
 and length
 and breadth
 19 — and to know the Rabbi Priesthood
 of the knowledge of the love of the Meshiah
 and fill you in all the fullness of God.

DOXOLOGY

20 And to him who is able, by all the more power,
 to work more than what we ask and consider — we
 as to the power doing within us
 21 — to him be glory in the congregation
 by Yah Shua the Meshiah
 to all generations — eternally and eternally.
 Amen.

THE UNITY OF THE SPIRIT

4:1 So I seek of you — I — a captive in our Lord
 to walk as due the calling wherewith you are called
 2 with all humility of mind
 and restfulness
 and patient spirit
 and enduring one to one in love:
 3 — being diligent in guarding the unity of the Spirit
 in the bond of shalom:
 4 — being one body and one Spirit
 as when you were called
 — in one hope of your calling
 5 — for there is one Lord
 one trust
 one baptizing
 and one God
 6 — the Father of all
 and over all
 and through the hand of all
 and in us all.

THE DESCENSION AND ASCENSION OF THE MESHIAH

7 And to one by one of us, grace is given,
as to the measure of the gift of the Meshiah.

8 Because of this it is worded,
Having ascended the heights,
he captured the captives
and gave gifts to the sons of humanity.

cp Psalm 68:18

9 And having ascended, what is it,
unless if he also first descended into the lower earth?

10 He who descended
is the same who also ascended above
of all the heavens to shelem all.

THE FIVEFOLD MINISTRY

11 And he gave,
having apostles
and having prophets
and having evangelists
and having shepherds
and having doctors
12 — for the perfection of the holy
for the work of the ministry
to the building of the body of the Meshiah
13 — until we all be one in the trust
and in the knowledge of the Son of God
— one man

— perfected to the measure of the stature
of the shalam of the Meshiah:
14 not as being barely birthed
quaking and moving
with every spirit of doctrine
of deceitful sons of humanity
who by cunning, scheme to deceive:
15 but being true in love,
that in all our own, we greaten in the Meshiah,
who is the head:
16 from whom all the body
mounted and bound in all the joints,
as the gift given in the measure of all members,
to increase its own body
to shelem the building in love.

THE UNHOLY LIFE

17 And this I word and witness in the Lord,
From now on,
be not walking as the remaining peoples
— walking in the vanity of their mind
and darkness in knowledge
18 — alien of the life of God
because of not having knowledge within
and because of the blindness of their heart:
19 who cut their hope
sheleming their souls to lechery
worshipping all foulness in greediness.

THE HOLY LIFE

20 And you,
not being thus doctriated of the Meshiah
21 if you truly hear him
and doctriate in him
as when having the truth in Yah Shua:
22 but rest from your behavior
of the first son of humanity
— the antiquated
corrupted by the pantings of deceit
23 — and renew the spirit of your knowledge
24 and clothe the new son of humanity
— whom God created in justness,
and in the holiness of truth.

25 Because of this rest from lying,
— wording truth — humanity with neighbor:
for we are members, one to one.

ADMONITIONS TO THE HOLY

26 Anger, and sin not:
and descend not the sun upon your wrath:
27 give no place to the devouring accuser:
28 who thieves, be not thieving,
but labor, working the graced through the hands,
be giving to him who needs.
29 All hateful words, eject not from your mouth,
— except whatever is beautiful
to the use of the building
— that you give grace to who hears:
30 and not grieving the Holy Spirit of God
in whom you are sealed to the day of redemption.

31 All bitterness
and anger
and wrath
and riot
and blasphemy
— take from you with all evil:
32 and being pleasant one to one
merciful
forgiving one to one
as God in the Meshiah forgives us.

WALKING HOLY

5:1 So being likened to God as beloved sons
2 and walking in love,
as also the Meshiah loved us
and shelemed his soul concerning our face
— a qurbana and a sacrifice to God
for a pleasant fragrance.

3 And whoredom
and all foulness
and covetousness
not even naming — naming among you
as due to the holy:
4 not reviling
not words of foolishness
or mocking
or ridicule
— these seek not:
but instead, thanksgiving.

5 And be knowing this, that every human,
being a whoremonger
or foul
or covetous
being a worshipper of idols
has no inheritance
in the sovereigndom of the Meshiah and of God
6 — lest humanity deceive you with vain words.

Because of this
for the wrath of God
comes upon the sons not unconvinced*.
*double negative adds emphasis

7 So be not partakers.
8 For having been, from the first, in darkness,
and now you are light in our Lord:
9 so walk thus: as sons of light:
for the fruit of the light
is in all grace
and justness
and truth:

10 discerning what is beautiful before our Lord.

11 And be not partaking
with the works of darkness not having fruit within
— but be rebuking them.

12 For what they work secretly is abominable
— even to word:

13 for all those rebuked
are manifested by the light:
and the light manifests all.

14 Because of this he words,
Wake sleeper
and rise from the house of the dead
and the Meshiah enlightens you.
Yesha Yah 60:1, 2

15 So see as you walk precisely
— not as foolish, but as wise,
merchandising the opportunity
because the days are evil.

17 Because of this be not lacking mind,
but understanding the will of God.

18 And be not intoxicating with fermented wine
having hangovers within,
but be filled with the Spirit,
wording to your souls in psalms of glory
and psalms of the Spirit
and psalming in your hearts to the Lord:
and professing ever more
concerning the face of all humanity
in the name of our Lord Yah Shua the Meshiah
to God the Father:

21 and be working one to one
in the love of the Meshiah.

SUBJUGATING

22 Women
— be working to your master as to our Lord:
23 because the man is the hierarch of the woman,
as also the Meshiah
is the hierarch of the congregation:
and he is the Lifegiver of the body.

24 But as the congregation works to the Meshiah
thus also the women to their masters in all.

25 Men
— love your women
as also the Meshiah loved the congregation
and shelemed his soul upon its face
26 to hallow and purify
with the bathing of water in the word
27 — to raise a congregation for his soul
when glorified
— having no soil within — not
and no wrinkle whatever like this:
but being holy — no blemish:

28 thus men need to love their women
as their own bodies:
for who loves his woman, loves his soul.

29 For no human never ever hates his own body
but nurtures and cares for his own
— as the Meshiah the congregation:
30 — because we are members of his body
— of his flesh and of his bones
31 — because of this
a man forsakes his father and mother
and cleaves to his woman
and the two be one flesh.

32 This is a greater mystery:
and I word — I — concerning the Meshiah
and concerning the congregation.

33 However, also you all,
— one to one of you
thus befriend his woman even as his own soul:
and the woman be awing her master.

6:1 Sons
— hear your fathers in our Lord
for this is just.

2 And this is the first misvah having promise,
Honor your father and your mother:
3 to being well with you
and prolonging your life upon the earth.
Exodus 20:12

4 Fathers
— provoke not your sons:
but greaten them
in the discipline and doctrine of our Lord.

5 Servants
— hear your lords in the flesh
with fear and with trembling
and with simplicity of heart
as unto the Meshiah:
6 not with eyes of eyeservice,
as pleasing the sons of humanity
— but as servants of the Meshiah
working the will of God:
7 and in ministry from all your soul, in love,
as to our Lord, and not as to sons of humanity:
8 when knowing
that whatever a human works well,
he is rewarded by our Lord
— if servant
— if a son of liberation.

9 Also you lords
— be working thus to your servants
— be forgiving their offenses:
because you also know
of your own Lord having the heavens:
and having no regard toward face.

10 So, my brothers,
empower in our Lord
and in the power of his empowerment.

THE ARMOR OF GOD

11 Clothe all in the armor of God
as enabling to stand
against the schemes of the devouring accuser:
12 because of our strife
not being with flesh and blood
but with monarchies
and with sultanships,
and with those overtaking this world of darkness
and with evil spirits below the heavens.

13 Because of this
clothe with all the armor of God
to enable you to meet the evil:
and when you prepare all, stand.

14 So stand:
 gird your loins in truth
 and clothe the breastplate of justness:
15 and sandal your feet
 in the preparation
 of the evangelism of shalom:
16 and with this, take the shield of trust,
 wherein you you are able in power
 to quench all the burning arrows of the evil:
17 and place the helmet of redemption
 and take the sword of the Spirit
 — having the word of God:
18 and with all prayers and with all petitions
 pray ever more in the Spirit:
 and in prayer, be always watching:
 and when you pray,
 pray steadfastly concerning the face of all the holy:
19 also concerning me
 — that I be given a word
 to open my mouth,
 to boldly preach the mystery of the evangelism:
20 for which I am an ambassador in fetters:
 that with boldness, I word as I need to word:
21 and also, that you know what is to me,
 and what I do,
 behold, to notify you,

 Tukiqaus, a beloved brother
 and trustworthy minister in our Lord:
22 — whom I apostalize to you concerning this
 to notify you what is with me
 and to comfort your hearts.

BENEDICTION

23 Shalom with the brothers and love with trust
 from God the Father
 and from our Lord Yah Shua the Meshiah.

24 Grace with all
 who love our Lord Yah Shua the Meshiah
 with no corruption.
 Amen.

SALUTATION

1:1 Paulaus and Tima Theaus
the servants of Yah Shua the Meshiah:

To all the holy in Yah Shua the Meshiah
being in Philipaus,
with the elders and ministers:

2 Grace with you and shalom
from God our Father
and from our Lord Yah Shua the Meshiah.

THE THANKS OF PAULAUS FOR THE HOLY

3 I thank my God
concerning your steadfast remembrance
4 in all my petitions concerning your face
when cheering I pray — I
5 concerning your partaking in the evangelism
from the first day until now:
6 because I am confident concerning this
— that he who began graced works in you,
he shelems until the day of Yah Shua the Meshiah:
7 for thus it is just for me to think concerning you all
because I place you in my heart:
and in my bonds my spirit exudes
concerning the truth of the evangelism
— you my partakers in grace.
8 For God my witness
how I love you all
in the befriending of Yah Shua the Meshiah.

9 And this I pray
— that again, your love abound and gain
in knowledge and in all understanding of spirit
10 discerning whatever benefits
— being pure and not a stumbling
until the day of the Meshiah
11 — filled with the fruit of justness
through Yah Shua the Meshiah
to the glory and honor of God.

LIFE IN THE MESHIAH

12 And I will that you know, my brothers,
that my own deeds especially
bring forward the evangelism
13 thus also to manifest my bonds in the Meshiah
in all the praetorium and to the rest of all humanity:
14 and an abundance of the brothers in our Lord
confiding concerning my bonds
daring especially, not fearing,
wording the word of God.
15 and human by human, of envy and contention,
and human by human, of graced will and love,
preaching the Meshiah:
16 because they know
that I exude my spirit to the evangelism I am set:
17 and those of contention
preaching the Meshiah — not purely
but presuming to increase tribulation to my bonds.

18 And this: In cheering, I cheer in all ways
— if in pretext — if in truth
preaching the Meshiah:
19 for I know these enable my life
by your petitions,
and by the gift of the Spirit of Yah Shua the Meshiah

20— as I hope and await, that I shame not whatever,
but that in manifestation of face, as ever more,
even now the Meshiah greatens in my body
— if through life
— if through death.

21 For my own life is the Meshiah
and if deathified, gain to me.

22 And if also this:
in my life of the flesh I have the fruit of my works,
I know not what to select:
23 for I am pressured by two:
panting to depart, being with the Meshiah
— this being good and beneficial to me:
24 but also, abiding in the body urges me
because of your will.

25 And this I confidently know,
that I, in abiding, I abide — I — to your own cheer
and for the increase of your trust:
26 that when I come again to you..
that there abound in me
your boasting in Yah Shua the Meshiah only.

27 As due the evangelism of the Meshiah,
be guiding
— if I come and see you — if apart
that I hear concerning you
that you stand firm in one spirit, in one soul,
excelling in union in the trust of the evangelism:
28 and quake not of them who stand against you:
— an example of their destruction
and of your own life.

29 And this is given to you by God
that not only in trusting, you trust on the Meshiah,
but that you also suffer concerning his face
30 — enduring the contest
as you saw in me and now hear about me.

HUMBLING OF SELF

2:1 So if you have comfort in the Meshiah
and if consolation of heart in love
and if a partaker of the Spirit
and if tenderness and befriending
2 shelem my cheer
— being of one mind
and one love
and one soul
and one thought
3 and whatever be of contention or vain glory,
work not:
but in humility of mind
that all humanity
reckon their comrade as excelling:
4 and no human caring for his own soul,
but every human also for his comrade.

THE SELF—HUMBLING OF THE MESHIAH

5 And think this in your souls,
which also Yah Shua the Meshiah thought,
6 who, when having the image of God,
not reckoning it usurption,
this having equality with God:
7 but voided his soul
and took the image of a servant:
and being in the image of the sons of humanity
and being found as a son of humanity
8 he humbled his soul
and hearkened until death
— and the death of the stake.

THE EXALTATION OF THE MESHIAH

9 Because of this
 God also abounded to exalt him:
 and giving him a name — excelling of all names
 10 that at the name of Yah Shua all knees bend
 — in the heavens
 and on earth
 and from under the earth:
 11 and that all tongues profess
 that Yah Shua the Meshiah is Lord
 to the glory of God the Father.
 Yesha Yah 45:22, 23

WORKING OUT THE WORSHIP OF LIFE

12 So my beloved, as you ever more heard,
 not only when I was near you,
 but now from afar — I,
 especially with fear and trembling
 work the worship of your life:
 13 for God who exhorts within you also to will,
 even to do his will within you:
 14 — all being worked
 — no murmuring
 and no divisions:
 15 being harmless
 and not blemished
 — as pure sons of God
 inhabiting a generation — hardened and deviating
 — among whom you are seen as lights in the world:
 16 to them, as having the place of life
 boasting in the day of the Meshiah
 — not racing vainly — not laboring vainly.

17 But even though I am libated
 concerning the sacrifice and ministry of your trust,
 I cheer and I rejoice with all:
 18 thus also, you cheer and rejoice with me.

PAUL AUS SENDS TIMO THEAUS AND EPAPHRAUDITAUS

19 And I hope in our Lord Yah Shua
 to quickly apostalize Tima Theaus to you,
 that I also may be at rest
 when being doctrinated because of you:
 20 for I have no other here as my soul,
 caring with care about your own.
 21 For all seek as to own their souls
 and not Yah Shua the Meshiah.
 22 And this, you know the proof of him,
 that as a son with his father,
 thus he worked with me in the evangelism.
 23 This I presume, to apostalize him to you quickly,
 when I see what is with me.
 24 And I, confident concerning my Lord,
 that also I — I come to you quickly.
 25 And now, being urged in this will,
 to apostalize Epaphrauditaus to you,
 a brother and helper and worshipper with me
 and your own apostle and minister for my use
 26 — because of yearning to see you all,
 and grieving,
 — because of knowing you heard of his sickening:
 27 for he also sickened until death:
 but God befriended upon him:
 and not being upon him only
 but also upon me
 — lest there be grief upon grief:
 28 so diligently I apostalized him to you,
 that when you see him again, you cheer,
 and that there be to me a little time to breathe.

29 So take him in the Lord with all cheer
 and who is thus honorable, take them:
 30 for, because of the work of the Meshiah,
 reaching until death,
 despising over his soul,
 fulfilling what you lessened
 — that being in ministry toward me.

WARNINGS

3:1 So my brothers, cheer in our Lord.
 When scribing these to you, I weary not,
 because they heed you:
 2 beware of puppies
 beware of workers of evil
 beware of cutters of flesh:
 3 for we have the circumcision
 who work for God in the spirit
 and boast in Yah Shua the Meshiah
 — not confident upon the flesh.

4 When I also,
 having been with confidence upon flesh:
 for if humanity presumes to have confidence in flesh,
 I of more:
 5 circumcised a son of eight days
 of the kindred of Isra El
 of the tribe of Ben Yamin
 a Hebraya son of the Hebraya
 in the torah, a Pherisaya:
 6 in zeal, a persecutor of the congregation,
 an in the justness of the torah, not to be blamed:
 7 — except this gain,
 I reckon loss because of the Meshiah:
 8 also, I reckon all loss to me
 because of the Rabbi Priesthood
 of the knowledge of Yah Shua the Meshiah my Lord
 — because of whom I lose all
 and reckon as manure
 to gain the Meshiah
 9 — and be found in him
 — when not having justness of my soul by the torah
 but by the trust from the Meshiah,
 having the justness of God,
 10 in knowing Yah Shua
 and the power of his resurrection
 and to partake in his sufferings
 and likened to his death
 11 — that I be able to attain to the resurrection
 from the house of the dead:
 12 — not of being already taken,
 or of having already perfected:
 but I race,
 lest being overtaken
 because of what
 Yah Shua the Meshiah overtook me.

13 My brothers,
 upon my soul,
 I consider not to have overtaken:
 and one I know:
 forgetting those behind
 I extend toward
 14 — I race — I — toward the sign
 to take the triumph of the upper calling of God
 in Yah Shua the Meshiah.

15 So, who has perfected, think this:
 and if whatever you think is otherwise — you,
 God even manifests this to you.

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16 However, this that we attain,
 shelem in one path and one unity.

17 Liken to me, my brothers,
 and be considering who thus walk
 — as the image you see in us.

18 For many have walked otherwise,
 of whom I worded many times concerning you
 and now when weeping, I word to you — I —
 who be ba'al enemies of the stake of the Meshiah:

19 — whose finality is their destruction,
 whose God — their vineyard
 and whose glory — their shame
 their thought — on the earth.

THE WORSHIP IN THE HEAVENS

20 And our own worship is in the heavens
 — and from there we await the Lifegiver,
 our Lord Yah Shua the Meshiah:

21 who transforms our body of humiliation,
 to being in the image of the body of his glory
 — as the empowerment of his Rabbi
 wherein he works all to himself.

CHEER IN OUR LORD EVER MORE

4:1 So my brothers, beloved and befriended,
 my cheer and my wreath,
 thus stand in our Lord, beloved.

2 I seek of Euhadiya and Suntika
 to being of one mind in our Lord:

3 and I also seek of you, true sons of yoke,
 to be helping to those laboring in the evangelism
 — with Qelimis
 and with the rest of my helpers
 whose names are scribed in the Scripture of life.

4 Cheer in our Lord ever more:
 and again I word, Cheer.

5 Notify all humanity with your humility.
 Our Lord is near.

6 For whatever, have no cares:
 but ever more by prayer and by petition
 and with profession
 notify your requests before God.

7 And may the shalom of God,
 greater than all knowledge,
 guard your hearts and your knowledge
 in Yah Shua the Meshiah.

8 So, my brothers,
 who are true
 and who are modest
 and who are just
 and who are purifying
 and who are befriending
 and who are glorious
 and who work glory and laud
 — think these

9 — these that you were doctriated
 and took and heard and saw in me
 — these do:
 and the God of shalom be with you.

PAULUS CHEERS IN OUR LORD

10 And I cheer in our Lord greatly
 that you follow to care for my own
 as also you have been caring
 but not being able.

11 And so be it not, that I word because of lack:
 for I doctriate of being able
 with whatever I have.

12 I know to humble
 and I also know to abound in all
 and in all whatever:
I am trained also in fullness — also in famine
 in abundance and in lack.

13 in all, I am able — I
 — in the power of the Meshiah,
 who empowers me.

14 However, you worked well
 in partaking of my tribulation.

15 And you also know — you Philipisaya,
 that in the beginning of the evangelism
 when I went from Maqeduniya
 not even one of the congregations partook with me
 reckoning regarding giving
 — except you only.

16 Also in Thesalauniqi
 you apostalized one time and two to my use:

17 — not that I seek a gift
 but that I seek that fruit abounding to you:

18 and I have taken all and more:
 I filled up
 — taking all you apostalized
 through the hand of Epaphrauditaus
 — a pleasant fragrance
 a sacrifice acceptable
 pleasing God.

19 And my God fulfills all your need
 as to his riches in glory
 in Yah Shua the Meshiah.

SALUTES AND BENEDICTIONS

20 And to God our Father,
 glory and honor eternity to eternity.
 Amen.

21 Salute shalom
 to all the holy in Yah Shua the Meshiah:

22 the brothers with me salute shalom to you:
 all the holy salute shalom to you
 — especially they of the house of the Qesar.

23 The grace of our Lord Yah Shua the Meshiah
 with you all.
 Amen.

SALUTATION

YAH SHUA, CREATOR

1:1 Paulaus
 an apostle of Yah Shua the Meshiah
 through the will of God,
 and Tima Theaus our brother:

2 To those being at Qulasaus
 — the holy and trustworthy brothers
 in Yah Shua the Meshiah:
 Shalom with you
 and grace from God our Father.

THANKS TO GOD

3 We thank God
 the Father of our Lord Yah Shua the Meshiah
 — ever more praying concerning you.
 4 Behold,
 we heard of your trust in Yah Shua the Meshiah
 and of your love with all the holy:
 5 because of the hope
 guarded for you in the heavens
 whereof you formerly heard
 in the word of truth of the evangelism:
 6 that is preached to you as also in all the world
 — and greatens and gives fruit as also in you
 from the day you heard
 and acknowledged the grace of God in truth
 7 — as when you were doctriated by Epaphra
 our beloved comrade
 being, in your stead,
 a trustworthy minister of the Meshiah
 8 who also evidenced your love in Spirit to us

PRAYER FOR KNOWLEDGE OF THE WILL OF THE MESHIAH

9 — because we also, from the day we heard,
 cease not to pray concerning you
 — and to ask that you be filled
 with the knowledge of the will of God
 in all wisdom and understanding of the Spirit
 10 — that you walk as just
 and please God with all graced works
 and give fruit
 and greaten in the knowledge of God
 11 — empowered in all empowerment
 as the Rabbi Priesthood of his glory
 — with all endurance
 and with patient spirit
 and with cheer.

12 Thanks to God the Father who worthies us
 for the portion of the inheritance of the holy in light
 13 who rescues us from the sultanship of darkness
 and brings us into the sovereigndom
 of his beloved Son

YAH SHUA, REDEEMER

14 — in whom we have redemption
 — the forgiveness of sins

YAH SHUA, IMAGE OF GOD

15 — who is the image of God who is not seen,
 the firstbirth of all creatures:

16 and by him all was created
 — in the heavens and on the earth
 all the seen and all the not seen
 — if cathedras
 if lordships
 if monarchies
 if sultanships
 — all through his hand and in him were created:
 17 and he preceded all, and in him all stands:
 18 and he is the hierarch of the body,
 the congregation
 — having the hierarchy
 — the firstbirthed from the house of the dead
 being the first in all
 19 — that in him, all fullness wills to inhabit,
 20 through his hand to fully reconcile all to himself:
 and he pacified
 through the blood of his stake
 — through his hand
 — if on the earth
 — if in the heavens.

being alien from before
 and ba'al enemies in mind
 because of your evil works,
 he now pacifies
 22 in the body of his flesh:
 — and by his death, stands you holy before him
 — not blemished
 — not accused
 23 if you abide in the trust
 when on the true foundation
 and not quaking from the hope of the evangelism
 that you heard
 — that was preached to all creatures
 under the heavens:
 — whereof I Paulaus, being a minister,
 24 and I cheer in my sufferings concerning your face:
 and I fulfill whatever lacks
 of the tribulations of the Meshiah in my flesh:
 for his body, having been the congregation,
 25 whereof I, being a minister,
 as to the leadership of God
 given to me by you
 to fulfill the word of God
 26 — the mystery
 being concealed from eternity and from generations,
 and now manifested to his holy:
 27 to whom God wills to notify
 what are the riches of the glory of this mystery
 among this peoples
 — the Meshiah in you, the hope of glory,
 28 whom we preach and doctriate:
 and that all the sons of humanity understand
 with all wisdom
 — to present all the sons of humanity
 when perfected in Yah Shua the Meshiah:
 29 for in this I also labor — I
 and I strive with the help of his empowerment
 given to me:

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2:1 and I will that you know
of my having contested for you
and for them at Ladiqiya,
and for the rest
who have not seen my face in the flesh,
2 — to comfort their hearts
— and offer, in love,
all the riches of the confidence of understanding
of the knowledge of the mystery of God the Father
and of the Meshiah
3 — that concealed in him
are all the treasures of wisdom and knowledge.

4 And this I word
that humanity not deceive you in words of persuasion.
5 For even though, in flesh, I am apart from you,
but in spirit, I am with you,
and I cheer that I see your orderliness
and the trueness of your trust in the Meshiah.
6 So, as you took Yah Shua the Meshiah our Lord,
walk in him:
7 when establishing your roots and building in him
and standing in the trust
in which you were doctinated,
abounding therein in your profesion.

8 Beware lest humanity spoil you
by philosophy and by vain deception
— as the doctrines of the sons of humanity
— as the elements of the world
and not as the Meshiah

THE MESHIAH, THE FULLNESS OF DEITY

9 — in whom
inhabits all the fullness of the Godhead bodily:
10 and in him, you also are fulfilled,
that he,
being the hierarch of all monarchies and sultanships:
11 and in him,
being circumcised with the circumcision
— not through hands
— in stripping the flesh of sins
by the circumcision of the Meshiah:
12 and entombed with him with baptizing
and in him, risen with him in trust
in the empowerment of God
who raised him from the house of the dead:
13 and you, being dead in your sins,
and in the uncircumcision of your flesh,
he enlivened with him
forgiving you all your sins
14 — wiping the misvoth
of the manuscripts of our debts
having been contrary to us
and taking it from our midst
— and fastening it to his stake:
15 and stripping his body
exposed monarchies and sultanships
and shamed them openly in himself.

WARNINGS

16 So may humanity not trouble you
concerning food or drink
and concerning distinctions of feasts
and beginnings of months
and of Shabbaths
17 — these being a shadow of that prepared:
and the body is the Meshiah.

18 Why will you that humanity
condemn your mind of humility
— to enslave you to the worship of angels
intruding concerning what they have not seen
vainly puffed with pride by their mind of flesh
19 — and not holding the head
by which all the body is mounted
— standing with joints and with members
greatening the increase of God.
20 For if, with the Meshiah, you died
from the elements of the world,
why, as living in the world, judge you?

21 Surely, offer not,
taste not,
follow not,
22 — for having used these, they corrupt,
— misvoth and doctrines of the sons of humanity
23 — and seen as having a word of wisdom
with a face of humility and of fear of God
— and not of sparing concerning the body
— not what is honorable
except to the use of the flesh.

THE HOLY LIFE

3:1 So if you rose with the Meshiah
seek that above
where the Meshiah sits
— upon the right of God.
2 Think of that above and not that of the earth.
3 For you have died
and your life is covered
with the Meshiah in God.
4 And when the Meshiah manifests
— who is our life,
then you also manifest with him in glory.

STRIPPING THE OLD HUMANITY

5 So deathify your members on the earth
— whoredom
and foulness
and affliction
and evil panting
and covetousness
— fear of idols:
6 for because of this
the anger of God comes
upon the sons who are unconvinced:
7 and also being in these, formerly walking,
when turning therein.

8 And now rest from all these:
anger
wrath
evil
blasphemy
foul words of accent:
9 and be not falsifying one to one
— but strip the antiquated son of humanity
with all his behavior:
and clothe the new
renewed in knowledge
after the image of the creator
11 — not having been Yah Hudaya or Armaya
not circumcision and uncircumcision
not Yaunaya and Barbarian
not servant and son of liberation
— but all humanity in the Meshiah.

CLOTHING THE NEW HUMANITY

12 So clothe, as the select of God, holy and beloved,
 befriending
 and tenderness
 and goodness
 and humility of mind
 and meekness

13 and prolonged patience of spirit
 — be evangelizing one to one
 and forgiving one to one.

If humanity has an agitation concerning a comrade,
 as the Meshiah forgave you,
 thus also you forgive.

14 And with all these, love,
 which is the bond of perfection.

15 And the shalom of the Meshiah guide your hearts,
 to which you are called in one body:
 and be professing the Meshiah

16 that his word inhabit in you richly in all wisdom
 and be doctrinating and disciplining your souls
 in psalms of glory and psalms of the Spirit,
 and in grace psalming in your hearts to God.

17 And all you do in word or in work
 in the name of our Lord Yah Shua the Meshiah
 be working:
 and through him, be professing God the Father.

18 Women
 — work to your masters
 as is just in the Meshiah.

19 Men
 — love your women
 not being bitter concerning them.

20 Sons
 — hear your fathers
 — for thus all is beautiful before Yah Veh.

21 Fathers
 — provoke not your sons that they not grieve.

22 Servants
 — hear all your lords of the body,
 not in eyeservice of the eyes,
 as they who please the sons of humanity,
 but with simple heart, fearing the Lord:
 23 and all you work, work concerning the soul,
 as to our Lord — and not as to the sons of humanity:
 24 and know that from our Lord
 you take the reward of the inheritance:
 for you work for the Lord the Meshiah.
 25 And the transgressor is rewarded
 as to whatever he offended
 and having no regard of face.

4:1 Lords
 — work equality and justness toward your servants,
 knowing that you also
 have a Lord in the heavens.

2 In prayer, trusting,
 and being watchful in your professing,
 3 also praying
 concerning God opening a portal of the word
 to word the mystery of the Meshiah
 because of whom I am bound
 4 to manifest and to word as I need.

5 Walk in wisdom toward outsiders
 merchandising the opportunity
 6 — your word ever more graced
 as being seasoned with salt,
 knowing, human to human,
 how you need to respond word.

FINAL SALUTES

7 And to notify you of what is to me:
 Tukiquaus, a beloved brother
 and a trustworthy minister
 and our comrade in the Lord
 8 concerning whom I apostalize to you
 concerning this,
 to know what is to you and to comfort your hearts:
 9 with Anisimaus, a brother,
 trustworthy and beloved,
 having been one of you
 — to notify you of what is to me.

10 And saluting shalom:
 Aristarkaus my captive with me,
 and Marqaus the son of uncle Bar Naba
 concerning whom you misvahed
 — if he comes to you, take him:
 11 and Yah Shua who is called Yustaus
 — these having been of the circumcision
 — these only help me in the sovereigndom of God
 — being my comfort.

12 Saluting shalom:
 Epaphra, who is one of you,
 a servant of the Meshiah
 — ever more laboring in your stead in prayer
 that you stand perfected
 — shelemed in all the will of God.
 13 For I witness concerning him,
 of his having much zeal for you
 and for them in Ladiqiya and in Iraupaulis.

14 Saluting shalom:
 Luqa our beloved healer and Dema.

15 Saluting shalom:
 the brothers in Ladiqiya and Numphi
 and the congregation in his house.

16 And whenever this epistle is called to you
 also work that it be called
 in the congregation of Ladiqiya:
 and you call that scribed from Ladiqiya.

17 And word Arkipwas to heed the ministry
 that you took in our Lord
 to being fulfilled.

18 This shalom through the own hand of Paulaus:
 be remembering my bonds.
 Grace with you
 Amen

SALUTATION

1:1 Paulaus and Silwanaus and Tima Theaus:

To the congregation of Thesalauniqaya
in God the Father
and in our Lord Yah Shua the Meshiah:
Grace with you and shalom.

THE EUCHARIST OF PAULAUUS

2 We thank God ever more concerning you all
remembering you in our prayers steadfastly
3 — and remembering before God the Father
the works of your trust
and the labor of your love
and the endurance of your hope
in our Lord Yah Shua the Meshiah:
4 for we know of your selection,
my beloved brothers, by God:
5 because of our evangelism
being toward you, not in word only,
— but also with power and with the Spirit of Holiness
and in true confidence:
as also you know — you
how we have been among you
because of you:
6 and you likened to us and to our Lord
taking the word in great tribulation
with cheer of the Spirit of Holiness:
7 being an image to all who are trusters
in Maqedunaya and in Akaya:
8 for from you they heard the word of our Lord
— not only in Maqedunaya and Akaya
but everywhere your trust toward God is heard
— so as we need not word concerning that.
9 For they declare what entrance we had been to you
and how you turned to God from fear of idols
to work for God — the living and true:
10 when awaiting his Son from the heavens
— Yah Shua
— whom he raised from the house of the dead
— who delivered us from the wrath to come.

THE MINISTRY OF THESALAUNIQUAYA

2:1 And you know, my brothers,
of our entrance to you not having been vainly:
2 but first we suffered and were despised
— as you know at Philipaus:
and then, with great contesting,
wording with you with the boldness of our God
the evangelism of the Meshiah.
3 For our comfort, not being of deception
— not even of foulness — not even of deceit:
4 but as when we were examined by God
to be entrusted with the evangelism,
thus we word:
not as pleasing the sons of humanity
but God who examines our hearts.
5 For not even never ever
using enticing words of accent,
as you know:
not in pretext of greed,
God is witness:
6 and not seeking glory of the sons of humanity
— not of you — not of others
when being able of being precious
as the apostles of the Meshiah:
7 but being humble among you
as a nurse loving her sons

8 — thus also I, loving you and jumping for joy,
giving to you, not only the evangelism of God,
but also our own souls
because of you being beloved.
9 For you remember, our brothers,
our laboring and belaboring
in the works through our hands night and day
concerning not burdening one of you:
10 you and God witness,
how, preaching to you the evangelism of God,
purely and justly and not with accusation
we became to all who trust.

11 As you know, one by one of you,
as a father of his sons
seeking and fulfilling your hearts
12 and witnessing to you to walk as being due God
who calls you to his sovereigndom and to his glory.

13 Because of this also
we thank God steadfastly,
that the word of God that you took from us,
you took it not as the word of the sons of humanity,
but as truly having the word of God
— which also works to do in you who trust.
14 And you, my brothers,
likened yourselves
to the congregations of God in Yah Hud
— those in Yah Shua the Meshiah:
for thus you also endured
from the sons of your generation
as also they from the Yah Hudaya:
15 who slaughtered our Lord Yah Shua the Meshiah
and of their own prophets
and persecuted us:
and they please not God
and work contrary to all the sons of humanity:
16 forbidding us to word with the peoples
to enliven them
— to shelem their sins:
and ever more the wrath arrives upon them
until the final.

17 And we, our brothers,
being orphaned from you
— in time an hour
— in face, not in heart,
especially exhorting to see your face in much love:
18 and we willed to come to you
— I Paulaus, one time and two
and Satan hindered us.

19 For who is our hope and our cheer
and our wreath of boasting
— unless if you
before our Lord Yah Shua the Meshiah
at his coming?
20 For you are our glory and cheer.

THE HOLINESS OF THE TRUSTERS

3:1 And because of not holding on
we willed to abide at Atineus alone
2 and apostolized to you Tima Theaus
our brother and a minister of God
and our helper in the evangelism of the Meshiah
to establish you
and to seek of you concerning your trust
3 lest humanity be discouraged by these tribulations:
for you know that we are set for this.

1 THESALONIANS 3 — 5

4 For also when being with you
we previously worded
that we were ready to be tribulated
— as also you know, it became.
5 Because of this also, of not holding on,
until I apostalized to know of your trust
— lest the tester test you and our labor be in vain.

6 And now, by the coming of Tima Theaus,
to be near by,
and evangelizing concerning your trust
and concerning your love
of your having a graced remembrance of us always
and yearning to see us
as also we to see you,
7 because of this
we, being comforted by you our brothers,
concerning all our grief and tribulation
because of your trust
8 — and now we live
— if you stand in our Lord.

9 For what thanksgiving
enables to us reward God in your stead
concerning all the cheer we cheer because of you
10 — unless before our God
praying especially night and day
to see your face
and perfect what is lacking in your trust?

11 And God our Father
and our Lord Yah Shua the Meshiah
direct our way to you
12 — and abound — and abound your love
one to one and to all humanity
— as we love you:

13 And may he stand your hearts
with no accusation in holiness
before God our Father
at the coming of our Lord Yah Shua the Meshiah
with all his holy.

HOLINESS OVER IMMORALITY

4:1 So my brothers, we seek of you,
and we pray of you in our Lord Yah Shua,
that as you took from us,
how you need to walk and to please God
— to abundantly increase:
2 for you know what misvoth we gave you
in our Lord Yah Shua.
3 For this is the will of God — your holiness
— being rescued from all whoredom.
4 And so be it,
that humanity to humanity of you know how
to acquire his vessel in holiness and honor
5 — not in the feelings of panting
as the rest of the peoples who know not God:
6 — and not daring to transgress
and defraud his human brother in this will
— because Yah Veh is the avenger concerning all this
— as also we worded from time before
and witnessed:
7 for God calls you not to foulness, but to holiness.

8 So who wrongs,
wronging not the sons of humanity
— but God who gives you his Holy Spirit.

9 And concerning loving the brothers
you need not that I scribe to you:
for you yourselves are doctinated — you by God
to love one to one.
10 You also, work thus
to all the brothers in all Maqedunaya:
and we seek of you my brothers, to abound:
11 and to exhort hushing
and occupying with your deeds
and serving through your hands
as we misvahed you
12 — walking in manner toward outsiders:
and concerning humanity, not needing .

THE HOPE OF THE RESURRECTION

13 And I will that you know, my brothers,
concerning those sleeping,
be not sorrowing as the rest of humanity
who have no hope:
14 for if we trust that Yah Shua died and rose,
thus also, who sleeps in Yah Shua,
God brings with him.
15 And we word this to you by the word of our Lord,
that we who remain to the coming of our Lord
— the living overtake not those who sleep.

16 Because he, our Lord,
with a misvah
and with the voice of the hierarch angel
and with the horn of God
descends from the heavens:
and the dead in the Meshiah rise first:
17 then we who remain — the living
are seized in union with them in the clouds
for the meeting of our Lord in the air
and thus ever more being with our Lord.
18 So be comforting one to one in these words.
1 Qurintaus 15:35—38

THE DAY OF OUR LORD

5:1 And concerning the times and the seasons,
my brothers,
you need not that I scribe to you:
2 for you truly know
that the day of our Lord comes thus
— as a thief in the night.
3 When they word, Shalom and Peace:
then suddenly, destruction stands over them
— as travail upon the conceived
— and they escape not.
4 And you, my brothers, not being in darkness,
of that day overtaking you as a thief.
5 For you are all the sons of light
and the sons of the day:
and not being sons of the night
and not sons of darkness.
6 So we sleep not as the remaining
but awake and reasoning.
7 For who sleeps, sleeps in the night:
and who intoxicates, intoxicates in the night.
8 And we, sons of the day,
we being awake in mind
are clothing the breastplate of trust and love
and placing a helmet of the hope of life

1 THE SALONIANS 5

9 — because God places us not to wrath,
but to acquisitions of life
through our Lord Yah Shua the Meshiah
10 — who died concerning our face
so that if awake,
if sleeping,
we live in union with him.

11 Because of this comfort one to one,
and build one to one, as also you work.

FINAL INSTRUCTIONS

12 And we seek of you, my brothers,
to know them laboring with you
and standing at your face in our Lord
and doctrinating you
13— and that you be reckoning them with more love
because of their works:
and pacifying with them.

14 And we seek of you, my brothers:
discipline the offender
and enhearten the least soul
and take the burden of the weak
being of patient spirit toward all humanity.

15 Beware lest some of humanity reward evil for evil
but ever more race after the graced
— toward one another and toward all humanity:

16 be cheering ever more
17 and praying — not ceasing,
18 and in all, be professing
— for this is the will of God
in Yah Shua the Meshiah within you.

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19 The Spirit, quench not:
20 prophecies, reject not:
21 examine all:
and the beautiful, hold:
22 from all will of evil, flee:

TRIBUTE HUMANITY

23 and may the God of shalom
hallow you all perfectly
— and all your spirit and your soul and your body
be guarding, not blaming,
in the coming of our Lord Yah Shua the Meshiah.

24 Trustworthy, he who calls you,
— who works.

25 My brothers, pray concerning us.

FINAL SALUTES AND BENEDICTION

26 Salute shalom to all the brothers with a holy kiss.

27 I oath you by our Lord
to recall this epistle to all the holy brothers.

28 The grace of our Lord Yah Shua the Meshiah
with you.
Amen.

SALUTATION

1:1 Paulaus and Silvanus and Tima Theaus:

To the congregation of Thesalauniqaya
in God our Father
and our Lord Yah Shua the Meshiah.

2 Grace to you with shalom
from God our Father
and from our Lord Yah Shua the Meshiah.

THE THANKS OF PAULAUUS

3 We are ever more indebted to thank God
concerning you, my brothers,
as to what is right
— that your trust abundantly greaten
and abound the love of all
— of all humanity toward his comrade:
4 so that we — we also be boasting in you — we
in the congregations of God
concerning your trust and concerning your endurance
in all the persecutions and tribulations you endure:
5 — an example of the just judgment of God
— that you worthy yourself of his sovereigndom
concerning whose face you suffer:
6 and if it is just before God
to reward tribulation to your oppressors:
7 and you, who are tribulated,
he enlivens with us
in the manifestation
of our Lord Yah Shua the Meshiah
from the heavens,
with the power of his angels
8 — when he works vengeance with a flame of fire
of them not knowing God
— of them not acknowledging the evangelism
of our Lord Yah Shua the Meshiah
9 — to be rewarded in the judgment
with eternal destruction
— from the face of our Lord
and from the glory of his power
10 — when he comes to be glorified with his holy
and shows his marvels in his trusters
— because of trusting our witness concerning you
in that day.

11 Because of this
we pray ever more concerning you
that God worthy you of your calling
and fulfill all the graced will
and the works of trust in power:
12 that the name of our Lord Yah Shua the Meshiah
be glorified in you
— also you in him,
as to the grace
of our God and Lord Yah Shua the Meshiah.

THE TORAH VIOLATOR

2:1 And we seek of you, my brothers,
concerning the coming
of our Lord Yah Shua the Meshiah
and concerning our own congregation to him,
2 quake not quickly in mind
and trouble not
— not by word
— not by spirit
— not by an epistle, as being from us.
Behold, surely the day of Yah Veh has arrived!

3 Why does humanity deceive one from the way?
Because, if not,
first comes a rebellion
and the manifesting of the son of humanity of sin
— the son of destruction
4 — who, being contrary,
and exalting himself above all that is called God,
and feared,
— how also, in the nave of God, sits as God,
showing, concerning his soul, as God.

5 Remember you not, when being toward you,
wording these to you?
6 And now you know
what holds his being manifest in his time.

7 For the mystery of injustice
already begins to exhort.
Only if when he who now holds
be taken from the midst:
8 and then the unjust is exposed
whom our Lord Yah Shua consumes
with the spirit of his mouth
and nullifies with the manifestation of his coming
9 — for the coming of him
is after the working of him — of Satan
in all power and signs and false marvels
10 and with all deceit of injustice
in those being destroyed
concerning their not taking the love of the truth
by being enlivened.

11 Because of this
God apostalizes to them
a working deceit to trust a lie
12 — to judge all who trust not the truth
but who will* injustice.
*verb: the exercise of the will

13 And we are indebted
to thank God ever more concerning your face,
our brothers, beloved of our Lord,
that God selected you from the beginning
to life
in holiness of the Spirit and the trust of the truth:
14 For to these he called you by our own evangelism
to be glorified in our Lord Yah Shua the Meshiah.

15 So, my brothers, stand,
and hold on to the misvoth doctrinated to you
— if by word
— if by our own epistle.

16 And he — our Lord Yah Shua the Meshiah
and God our Father who loved us
and gave us eternal comfort
and graced hope in grace
17 comforts your hearts
and stands you in every word and every good grace.

THE PETITION OF PAULAUUS FOR PRAYER

3:1 From now, our brothers, pray concerning us
that the word of our Lord be racing and glorifying
in all places, as toward you:
2 and deliver us from the sons of humanity
— villifying and devious
for not all humanity trusts.

2 THESALAUINIQAYA 3

3 And trustworthy is the Lord,
who guards you and rescues you from evil.
4 And we are confident concerning you in our Lord
that whatever we misvahed you:
you have worked and also are working.
5 And our Lord direct your hearts to the love of God
and to the evangelism of the Meshiah.

6 And we misvah you, my brothers,
in the name of our Lord Yah Shua the Meshiah,
to be parting from all brothers
who in vilifying, walk in vilifying,
and not as to the misvah they took from us.

7 For you know how you need to liken as in us:
for we walk not in vilifying, vilifying among you
8 — not even eating the bread of humanity freely:
but with labor and weariness
working night and day
concerning humanity, of not burdening
9 — not because of not being allowed
but to give our souls to you
— an example to liken as in us.
10 For also when being with you,
misvahing this to you,
that all not willing to work, also not eat.

11 For we hear of you
having sons of humanity within you
in vilifying, walk vilifying
that work not, unless if in vain.
12 and to those, we misvah this, and seek of them,
by our Lord Yah Shua the Meshiah,
to hush — working and eating their own bread:
13 and you, my brothers, weary not in working well.

14 And if humanity hear not our word — this epistle,
separate him and be not mingling with him
to shame him
15 — not holding as a ba'al enemy
but instructing as a brother.

BENEDICTION

16 And he, the Lord of shalom give you shalom
ever more in all.
Our Lord with you all.

17 The shalom in my manuscript through my hand,
I Paulaus, scribe,
having this sign in every epistle, thus I scribe.

18 The grace of our Lord Yah Shua the Meshiah
with you all.

Amen.

SALUTATION

1:1 Paulaus,
an apostle of Yah Shua the Meshiah
by the misvah of God our Lifegiver
and of the Meshiah Lord Yah Shua, our hope:

2 To Tima Theaus, my true son in the trust:
Grace, befriending, and shalom,
from God our Father
and the Meshiah Yah Shua our Lord.

PAULAUS SEEKS OF TIMA THEAUS

3 I, seeking of you, when going to Maqedunaya,
that you abide in Ephesus
to misvah humanity to humanity
— to not doctrinate diverse doctrine
4 — to not place fables
and accounts of generations having no summation
— these contentions excessively working strife
and not the building of trust in God.

5 And the summation of the misvah
is having love from a pure heart
and from a graced conscience
and from a true trust:
6 and from — of these, humanity wanders,
and turns to vain words:
7 seeking to be doctors of the torah
— when not understanding what they word
— not concerning what they contend.

8 And we know the torah is beautiful
— if humanity likewise be guided in the torah
9 — when knowing
that the torah is not placed for the just
— but for the unjust
and for the rebellious
and for the wicked
and for the sinners,
and for the devious
and for who is not pure
and for who wound their fathers
and for who wound their mothers
and for murderers
10 and for whoremongers
and for recliners with males
and for thieves of sons of liberation
and for falsifiers
and transgressors concerning oaths:
and for all that is contrary to healthy doctrine
11 of the evangelism
of the glory of the eulogized God
entrusted to me.

THE PERSONAL WITNESS OF PAULAUS

12 And I thank him who empowers me
— our Lord Yah Shua the Meshiah
who reckons me trustworthy
placing me into the ministry:
13 from previously being a blasphemer
and a persecutor and despiser:
but I was mercied
because I worked when not knowing and not trusting
14 — and the grace of our Lord abounded in me
and the trust and love in Yah Shua the Meshiah.

15 Trustworthy the word
and worthy of taking
— that Yah Shua the Meshiah
came into the world to enliven sinners:
of whom I be first — I — I AM.

16 But because concerning this he befriended me
that Yah Shua the Meshiah first show in me
all his patient spirit
as an example
to those prepared to trust in him to eternal life.

BENEDICTION

17 And to the Sovereign of the world
who corrupts not
and not seen
— to him — one God
honor and glory eternally and eternally.
Amen.

THE MANDATE OF PAULAUS

18 This misvah I entrust to you,
my Son Tima Theaus,
as to the prophecies first being upon you,
to work this beautiful service in them
19 in trust and in graced conscience:
for those who rejected this from them
— from the trust, and voided,
20 — as Humenewas and Aleksandraus
— these I shelemed to Satan
disciplining them to not be blaspheming.

PETITIONS, PRAYERS, MERCIES, AND THANKSGIVINGS

2:1 So I seek of you — from before all
of petitions being offered to God
and prayers
and mercies
and thanksgivings
for all the sons of humanity
— for sovereigns and Rabbis
2 to inhabit a hushed and restful habitation
in all awe of God and purity.
3 For this is beautiful and acceptable
before God our Lifegiver
4 who wills that all the sons of humanity enliven
and to come to the knowledge of the truth.
5 For God is one
and he is one
— the mediator of God and of the sons of humanity
— the son of humanity, Yah Shua the Meshiah,
6 who gave his soul a redemption for all humanity
— the witness came in time:
7 unto whom I — I was placed
— a preacher and an apostle.
I word the truth and falsify not
— I being a doctor of the peoples
in the trust of the truth.

MANNER AND COSTUME

8 So I will that men be praying in every place
when lifting hands purely
— not in wrath — not in reasoning.
9 Thus also women in manner of modest clothing
with modesty and sobriety being their adornment
— not in braiding gold or pearls
or with beautiful garments
10 — but graced works
as due women professing fear of God.
11 Women, hush,
— be doctrinated, subservient in all:
12 for I allow not a woman to doctrinate
— not daring over the man
but being hushed.

1 TIMA THEAUS 2 — 4

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13 For Adam was formed first then Hawa
14 — and Adam erred not
and the woman erred and transgressed
concerning the misvah:
15 and she lives through the hand of her birthed
— if they abide in trust
and in love
and in holiness
and in sobriety.

THE ELDERSHIP

3:1 Trustworthy the word!
If a human pants for the eldership
he pants graced works:
2 and one needs, in being an elder,
— one in whom no blemish is found
and being a master of one woman
and watching his mind
and modest
and orderly
and befriending strangers
and a doctor
3 and not transgressing concerning fermented wine
and not racing to wound through his hand
but being humble
and not contentious
and not befriending silver
4 and guiding his house well
and holding his sons subservient with all purity
5 — for if over the house of his soul
one knows not to rule well,
how be he able to rule the congregation of God?
6 — and not being a lad in his discipleship
— lest he exalt
and fall into the judgment of Satan:
7 and also needs
to have a beautiful witness of those outside
lest he fall into reproach and the snare of Satan.

MINISTERS

8 And also the ministers:
thus be purifying
and not wording two*
*as in being two faced
and be not heeding much fermented wine
and not befriending foul gain
9 — but holding the mystery of the trust
in a pure conscience
10 — and these be first examined
and then ministered
when having no blame.
11 Thus also their women:
and being modest
and watching their mind
and being trustworthy in all
and not being devouring accusers.
12 The ministers:
being men being with one woman
and ruling his sons and his house well:
13 for who ministers well
acquires a graced rank to their souls
and much openness of face in the trust
in Yah Shua the Meshiah.

14 I scribe these to you
when presuming that I come quickly — I to you:
15 and if I tarry — I,
you know how you need respond in the house of God
— having the congregation of the living God
— the pillar and foundation of the truth.

THE GREAT PROFESSION OF PAULAUUS

16 And truly great
— the mystery of this justness
which manifested in the flesh
and justified in the Spirit
and seen by angels
and preached in the house of the peoples
and trusted in the world
and ascended in glory.

PAULAUUS PROPHESES APOSTACY

4:1 And the Spirit clearly words,
that in the final times
humanity by humanity depart from the trust
— going after deceiving spirits
and after doctrines of demons:
2 these by false ways deceive and word a lie:
and in their seared conscience
3 forbidding to yoke
and to part from food
that God created for use with thanksgiving
— for those who trust and know the truth
4 Because all God created is beautiful
and has naught whatever despised
if taken with thanksgiving:
5 for it is holy
through the word of God and prayer.

BEING A GOOD MINISTER

6 If these, being doctriated to your brothers,
of being a graced minister of Yah Shua the Meshiah,
when you greaten in the words of trust
and in the graced doctrine
in which you were doctriated
7 — and from fables, foolish and aged,
question and train your soul to justness:
8 for training the body gains a little time:
and justness gains in all,
having promise of the life of this time
and of that prepared.
9 Trustworthy the word
and worthy of taking!
10 for because of this
we are belabored and reproached
— because we hope in the living God
being the Lifegiver of all the sons of humanity
— especially of the trustworthy.
11 Doctriate and misvah these
12 lest humanity disregard concerning your youth:
but be an image of the truster
in word
and in behavior
and in love
and in trust
and in purity.
13 While I am coming
exhort in calling
and in petition
and in doctrine:

NEGLECT NOT THE GIFT

14 — not neglecting the gift you have within you
 given to you by prophecy
 by placing through the hands of the eldership.
 15 Meditate on these, being in them,
 to notify before all humanity before you come.
 16 And heed your soul and your doctrine:
 and hold on therein:
 for when you work these
 you enliven your soul and who hears you.

ELDERS AND WIDOWS

5:1 Rebuke not an elder*
 but persuade him as a father
 and who are lads as brothers
 and the elders** as mothers
 2 and who are lasses as sisters in all purity.
 *masculine: **feminine
 3 Honor widows who are widows in truth:
 4 and if you have a widow
 having sons or sons of sons,
 first doctrintate the sons of the house to justify
 and to reward compensation to their fathers:
 for this is acceptable before God.
 5 And who is truly a widow, and solitary,
 this one hopes concerning God
 — and she is steadfast in prayers and petitions
 at night and at day:
 6 and she who works pleasures is dead when alive.
 7 Be misvahing these to them — be not blaming.
 8 For if humanity provides not for his own
 and especially those having sons of the house of trust
 and not caring,
 these refute the trust
 and vilify more than those who trust not.
 9 So be selecting a widow
 who is not less than sixty years:
 who being the woman of one man
 10 and having witnessed in beautiful works
 if she greatened sons
 if she took in strangers
 if she washed the feet of the holy
 if she relieved the oppressed
 if she walked in all graced works.
 11 And of the lass widows, question:
 for they split over the Meshiah
 and be seeking a man:
 12 and their judgment remains
 because they reject their first trust:
 13 and they also doctrintate laziness
 when going around house to house:
 and needing only laziness,
 but also abounding in words of accent
 and parting vainly
 — wording whatever not and not.
 14 So I will that who be a lass
 to yoke and birth sons and rule their house
 — not giving their ba'al enemy
 not even one pretext to revile.
 15 For now concerning this
 humanity by humanity begins
 to deviate after Satan.

16 If humanity, trusting* or trusting**
 have widows,
 nourish them
 and burden not concerning the congregation:
 to suffice for them who are widows in truth.
 *masculine: **feminine

17 Elders who rule well
 are worthy of double honor
 — especially who labor in the word and doctrine.

18 For the scripture words,
 Muzzle not the treading bull.
 and, The worker is worthy of his reward.
 Deuteronomy 25:4; Luqa 10:7

RESOLVING ACCUSATIONS

19 Concerning elders,
 take no accusation
 unless upon the mouth of two or three witnesses.

20 Who sin,
 rebuke before all humanity
 that also the rest of humanity awe.

21 I witness you before God
 and our Lord Yah Shua the Meshiah
 and his select angels
 — guard these:
 and not be pre—minded* whatever,
 not doing whatever regarding face.
 *as in premeditated

22 Place not hands quickly upon humanity
 and partake not of the sins of aliens:
 guard your soul in purity
 23 and now drink not water
 but be drinking a little fermented wine
 because of your stomach
 and because of your steadfast sickness.

24 That the sons of humanity have sins is evident
 preceding them to the house of judgment
 and having gone after.

25 Thus also their graced works are evident:
 and who is otherwise, is not able to secrete.

6:1 Who, having been under the yoke of servitude,
 hold your lords in all honor
 that the name of God and his doctrine
 not be blasphemed:
 2 and who has trusting lords
 neglect them not
 concerning their being brothers:
 but especially minister to them
 concerning their being trustworthy and beloved
 — those resting by their ministry
 — seeking of them to doctrintate these.

DOCTRINATING ANOTHER DOCTRINE

3 And if humanity has doctrintated another doctrine
 and offers no healthy words
 of our Lord Yah Shua the Meshiah
 and to the doctrine of the fear of God,
 4 this one exalts himself, when not knowing whatever,
 but is sick with disputations and questions of words
 — from which become envy
 and contention
 and blasphemy
 and setting evil minds*

*evil mindset

1 TIMA THEAUS 6

5 and harassment of sons of humanity
 whose mind corrupts
 and defrauds from the truth
 and hopes in merchandise as their fear of God:
 and you, distance yourselves from these:
 6 for our own merchandise is great
 having fear of God in the use of our sufficiency.
 7 For we brought naught whatever into the world
 and well known
 that we are not even able to spend thereof.

8 Because of this, food and covering suffices:
 9 and who wills to enrich
 falls into testings and into snares
 and into many pantings — foolish and hurting
 and submerging the sons of humanity
 in corruption and destruction.

10 For the root of all evil
 — having friendship with silver:
 and humanity, having panted thereto,
 wandered from the trust
 and brought their souls many miseries.

11 And you, Behold, Sons of humanity of God,
 flee from these
 and race after justness:
 and after justness
 and after trust
 and after love
 and after patience
 and after humility

12 and strive in the graced contest of the trust
 overtaking eternal life
 — to which you were called
 and professed a graced profession
 before many witnesses.

13 I witness to you before God
 who enlivens all
 — and Yah Shua the Meshiah
 who witnessed before Philataus
 a beautiful witness
 to guard this misvah
 — no soil
 and no blemish
 until the manifestation
 of our Lord Yah Shua the Meshiah
 which he prepared to show in his time
 15 — God the eulogized and only powerful
 the Sovereign of sovereigns
 and Lord of lords
 16 — who alone is corrupted not:
 inhabiting light no human is able to approach
 whom no human of the sons of humanity has seen
 — not even able to see
 to whom — honor and sultanship
 eternally and eternally.
 Amen.

WARNING THE RICH

17 To the rich of this world, this misvah:
 that they exult not in mind,
 and confide not upon riches
 having not over confidence
 — except concerning the living God
 who gives richly to all for our rest:
 18 and to work graced works
 and to enrich in beautiful deeds
 and being easy to give and partake
 19 — placing for your souls a graced foundation
 for what is prepared to overtake true life.

FINAL MANDATE AND BENEDICTION

20 Behold, Tima Theaus,
 heed whatever is entrusted to you:
 flee from daughters of vain voices
 and from the response of false knowledge:
 21 for who profess thereto
 have wandered from the trust.

Grace with you.
 Amen.

SALUTATION 15

1:1 Paulaus,
 an apostle of Yah Shua the Meshiah
 by the will of God
 and by the promise of life
 in Yah Shua the Meshiah:

2 To Tima Theaus, beloved son:
 Grace and befriending and shalom
 from God the Father
 and from our Lord Yah Shua the Meshiah.

3 I thank God,
 to whom I minister from my fathers
 with pure conscience,
 that steadfastly I remember you
 in my prayers night and day
 yearning to see you:
 and I remember your tears
 that I be filled with cheer
 5 being in remembrance of your true trust
 first beginning in the mother of your mother Lauis
 and your mother Euniqi
 — and I am convinced — I — also in you.

6 Because of this
 I remind you to waken the gift of God
 you have within you,
 the placing of hands — through my hands.

7 For God gives us not the spirit of fear
 — but of power
 and of love
 and of instruction.

8 So shame not of the witness of our Lord
 — not even in me his captive:
 but bear the evil with the evangelism
 by the power of God
 9 who enlivened me
 and called me with a holy calling
 — not as to our works
 but as to his will and his grace
 given us in Yah Shua the Meshiah
 from ere eternal time:
 10 and now manifest by the manifestation
 of our Lifegiver Yah Shua the Meshiah
 who nullified death
 and shows life and not corruptibility
 through the evangelism:
 11 wherein I am placed — I
 — a preacher
 and an apostle
 and a doctor of the peoples.

12 Because of this
 I endure these and I shame not — I
 — for I know in whom I trust
 and am convinced — I
 that through his hand
 he reaches to guard my commitment
 for me to that day.
 13 So be it to you,
 an example of words of healing you heard from me
 in the trust and in the love in Yah Shua the Meshiah.
 14 Guard the graced commitment
 by the Spirit of Holiness inhabiting within you.

This you know:
 all those in Asiya turned from me
 — of whom be Pugelaus and Harmagenis.
 16 Lord, give befriending to the house of Anisparaus,
 for many times he rested me
 and shamed not of my bonds:
 17 but also, when he came to Romi,
 with diligence, he sought me and found me.

18 Lord, give him to find befriending
 toward the Lord in that day:
 and how much he ministered to me at Ephesaus,
 you especially know.

ENDURING HARDSHIP

2:1 So you, my son,
 empower in the grace in Yah Shua the Meshiah.

2 And what you hear of me
 through the hand of many witnesses,
 entrust to trusting humanity
 through whose hands also attain to doctrinate others:
 3 and endure evils
 as a graced worker of Yah Shua the Meshiah.

4 No human works
 and entangles with the matters of this world
 so as to please him who selected him.
 5 And if humanity strives,
 he is not wreathed if he strives not as to the torah.
 6 The cultivator needs first to labor
 to evangelize of the fruit.
 7 Understand what I word:
 Our Lord gives you wisdom in all.

8 Remember Yah Shua the Meshiah
 who rose from the house of the dead
 — who, having been of the seed of David,
 as to my own evangelism:
 9 wherein I suffer evil unto bonds
 — as a worker of evil
 — but the word of God is not bound.

10 Because of this
 I endure all because of the select
 — that they also find life
 in Yah Shua the Meshiah with eternal glory.

11 Trustworthy the word!
 For if we die with him, we also live with him:
 12 and if we endure, we also reign with him:
 and if we refute him, he also refutes us:
 13 and if we trust not in him, he abides in his trust:
 for he is not able refute his soul.
 14 — be reminding them of these:
 of witnessing before our Lord,
 not affirming words that benefit not
 to the upset of those hearing them,
 15 caring to stand your soul perfectly before God
 a worker having no shame,
 preaching uprightly the word of truth:
 16 and of vain words having no usefulness,
 question especially:
 for they increase concerning the wickedness
 of those who occupy in them:
 17 and their word, as a pasture of gangrene,
 takes many
 — and one of them having been Humenewas,
 and another Philitaus

2 TIMA THEAUS 2 — 4

18 — these, wandering from the truth,
when wording of the resurrection of the dead
as having been:
and they overturn the trust of humanity to humanity.

19 And the foundation of God is abiding true
— having this seal:
Yah Veh knows his own!
and, part from injustice,
all you who call the name of Yah Veh
Nachum 1:7; Yah Chanan 10:14

20 And in a house of the Rabbi
there be not only vessels of gold and of silver
but also having wood and also pottery
of honor and of despised:

21 so if humanity purifies his soul from these
he be a pure vessel to honor
— benefiting and of use to the Lord
and prepared to all graced work.

22 Flee from all the pantings of youth
— and race after justness
and trust
and love
and shalom
with who calls on our Lord with a pure heart.

23 Question foolish contentions
of those who have no discipline
— for you know they birth strifes:
24 and the worker of our Lord
is indebted to not strive
— but to being humble toward all humanity
and didactic
and of prolonged patience of spirit
25 — disciplining those who strive against humility
lest God give them repentance to know the truth:
26 and remind their souls
to part from the snare of Satan
in whose will they are captured.

THE FINAL APOSTACY

3:1 And be knowing this,
that in the final days come hard times.
2 — sons of humanity befriending their souls
and befriending silver
— braggarts
resounding
blasphemers
not convinced by humanity
refuting grace
wicked
3 devouring accusers
panting workers
fierce
haters of the graced
4 shelemers
agitators
puffed with pride
befriending pantings greater than of loving God
5 having a manner of fear of God
but far from the power thereof
— who are thus, eject from you:
6 for of these are those who penetrate among houses
and captivate women covered with sins
guided by diverse pantings
7 — ever more doctriated
and never ever able
to come to the knowledge of the truth:

8 and as Yanis and Yambris stood against Mosheh
thus also these stand against the truth
— humans of corrupt mind rejected from the trust:
9 but they come not forward
— for their foolishness is known by all humanity
as also they acknowledge.

THE FINAL MANDATE OF PAULAUS

10 And you — you having come after my doctrine
and after my manners
and after my will
and after my trust
and after my spirit of prolonged patience
and after my love

11 and after my endurance
and after my persecution
and after my sufferings
— and you know what I endured
in Antiyauki and in Iqanaun and in Luster
— what persecution I endured:
and from all, my Lord delivered me.

12 And all who will to live in fear of God
in Yah Shua the Meshiah
are persecuted:

13 and evil sons of humanity and deceivers
increase concerning evil
when deceiving and being deceived.

14 And you,
abide in those doctriated and established,
for you know by whom you were doctriated:
15 and that from your youth
you were doctriated in the holy scrolls
which are able to enwise you to life
through trust in Yah Shua the Meshiah.

ALL SCRIPTURE IS SPIRIT SCRIBED

16 All scripture is Spirit scribed
and beneficial for doctrine
and for reproof
and for correction
and for discipline in justness
17 — to perfect the sons of humanity of God
and for all graced works
and shalom.

4:1 I witness before God
and our Lord Yah Shua the Meshiah
who prepares to judge the living and the dead
at the manifestation of his sovereigndom.

2 Preach the word
and stand in diligence in time and not in time:
admonish and rebuke
all in patient spirit and doctrine:
3 for the time being
they hear not healthy doctrine
— but as to their pantings
they abound to soul doctors*
who excite their hearing
4 and from the truth
they turn their ear to fables
and deviate.

*psychologists

5 And you, be watching in all,
and enduring evil
and working the work of an evangelist
and sheleming your ministry.

THE LIBATION OF PAULAUS

BEING ON GUARD

6 For I am now being libated — I
and the time of my release arrives:
7 I strove a beautiful contest
and I shelemed my race
and I guarded my trust:
8 and by now a wreath of justness is guarded for me
which my Lord the just judge rewards me in that day
— and not only to me
but also to all who love his manifestation.

9 Care to come to me quickly:
10 for Dema forsook me,
and loved this present world
and departed to Thesalauniqi:
Qrisqus to Galatiya:
Titaus to Dalmatiya:
11 Luqa — he alone is with me.

Guide Marqaus and bring him with you
for he benefits me for the ministry:
12 and I apostolized Tukiqaus to Ephesaus.

13 And the Scripture house*
I left in Trauhaus to Qarpaus
bring when you come
— and the scriptures
— especially the scrolls of parchments.
*a case that houses the Scriptures

14 Aleksandraus the smith shows me many evils:
our Lord, reward him as to his works:
15 and of whom you also beware
for he greatly lifts against our words.

16 In my first exuding of spirit,
no human being with me,
but all forsaking me
— reckon this not to them.

17 And my Lord stood by me and empowered me
that by me the preaching be shelemed
and that all the peoples hear
that I was delivered from the mouth of the lion:
18 and my Lord delivers me from all works of evil
and enlivens me to his sovereigndom of the heavens
to whom be glory eternally and eternally.
Amen.

SALUTES AND BENEDICTION

19 Give shalom to Prisqila and Aqulas
and the house of Anisparaus:

20 Erastaus abides at Qurintaus
and I left Traupimaus when sick in the city Militaus.

21 Care to come ere the downpour.

Eubulaus salutes shalom to you
and Pudis and Linaus and Qelaudiya
and all the brothers.

22 Our Lord Yah Shua the Meshiah
— with your spirit.
Grace with you.
Amen.

SALUTATION 15

1:1 Paulaus,
 a servant of God
 and an apostle of Yah Shua the Meshiah
 — as to the trust of the select of God
 and the knowledge of the truth
 in the fear of God
 2 concerning the hope of eternal life
 that the true God promised
 preceding eternal times
 3 — and manifested his word in his time
 through the hand of our preaching
 in which I was entrusted — I
 by the misvah of God our Lifegiver:

4 To Titauus,
 a true son according to the inward trust:
 Grace and shalom from God the Father
 and from our Lord Yah Shua the Meshiah
 our Lifegiver.

SEATING OFFICERS 3

5 Because of this I left you being in Qriti
 to prepare those who lack
 — to stand elders city by city as I misvahed you
 6 — who having no accusation
 and being the master of one woman
 and having trusting sons who revile not
 and not having been subservient to excess
 7 — for it is indebted of an elder
 of not being accusable
 as a Rabbi of the House of God
 — and not being guided by mind of his soul
 and not being angry
 and not transgressing concerning fermented wine
 and not racing through his hand by wounding
 and not befriending foul gain:
 8 but befriending strangers
 and befriending the graced
 and being modest
 and being just
 and being holy
 and seizing his soul from pantings
 9 and caring about the doctrine of the word of trust:
 also able to comfort in healthy doctrine
 and admonishing those who strive.

EXPOSING INSUBORDINATES

10 For many, not having worked,
 and vain of word
 and deceiving the minds of sons of humanity
 especially those of the circumcision
 11 — whose mouths need shutting
 for corrupting many houses
 and doctrinating what is not right
 because of foul gain.
 12 A human of theirs — their own prophet, worded,
 The sons of Qriti are ever more false
 — evil living beings and idle bellies.
 13 — and truly has been this witness.

Because of this
 be admonishing them severely
 that they be healthy in the trust
 14 and not casting fables of the Yah Hudaya
 and misvoth of the sons of humanity
 that hate the truth.

For all is pure to the pure:
 and they who abominate and trust not
 have not what is pure
 — but their mind and their conscience abominates.
 16 And they profess to know God
 and in works they refute
 and having hatefulness and no confidence
 and rejecting every graced work.

DOCTRINE OF WORD OF HEALING

2:1 And you,
 word whatever is due to healthy doctrine:
 2 and be doctrinating the elders*
 — watching their minds
 and being modest
 and being pure,
 and being healthy in the trust
 and in love
 and in endurance.

*masculine

3 And also thus the elders**:
 being in manner as due the fear of God
 and not being devouring accusers
 and not working much fermented wine
 and be doctrinating well.

**feminine

4 And that the lasses have modesty
 befriending their masters
 and their sons
 5 and being modest
 and being holy
 and well caring of their houses
 and working to their masters
 — that humanity not blaspheme
 concerning the word of God.

6 And of the lads seek thus:
 to being modest
 7 and in all
 showing your soul as an image of all graced works
 and your doctrine being a healthy word
 8 — modest and not corrupt
 lest humanity despise it
 — that who stands against us shame
 — when not able to word
 whatever hateful concerning you.

9 Servants:
 work to your lords in all
 — and be pleasing
 and be not resisting
 10 and be not thieving
 but that you show truth in all that is graced:
 in all, adorning the doctrine of God our Lifegiver.

THE ENLIVENING GRACE

11 For the enlivening grace of God manifests to all
 — to all the sons of humanity,
 12 and disciplines us
 to refute wickedness and pantings of the world
 and live in this world
 with modesty
 and with justness
 and with fear of God
 13 when awaiting that eulogized hope
 and the manifestation of the glory of God the Rabbi
 and our Lifegiver Yah Shua the Meshiah

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14 — who gave his soul in our stead
to rescue us from all unjustness
and purify to his soul a new peoples
— envious in graced works.

15 Word these
and seek and rebuke with all the misvoth
lest humanity disregard you.

3:1 And be reminding them
to hear hierarchs and sultanships
— being prepared for all graced works
and concerning humanity
2 — not blaspheming
and be not striving
but be humble
— and in all that
showing goodness toward all the sons of humanity.

3 For we also, from before,
not being mindful
and with no confidence
and erring
and working diverse pantings
and responding evil and envy
and being hateful
— even hating one to one.

4 And when goodness manifests
and our merciful God our Lifegiver
5 — not by works of justness that we worked
— but as to his own mercy he enlivened us
by the bathing — the birth by the hierarch
and the hanukkah by the Spirit of Holiness
6 which he richly poured upon us
through Yah Shua the Meshiah our Lifegiver
7 — justified by his grace
inheriting the hope of eternal life.

8 Trustworthy the word!
and I will these:
that you also, being established — you,
caring to work graced works
— who trust in God
these are graced and abound to the sons of humanity.

9 And from foolish questions
and from accounts of generations
and from contentions
and from strifes of the scribes,
question these:
for they have no benefit therein, and they are vain.

10 From a man — a heretic
from after one time and two of instructing,
question:
11 and knowing that who be thus
deviates and sins
— condemning his own soul.

12 When I apostalize Artema or Tukiqaus to you
care to come to me at Niqapaulis
— for there I set my mind to winter.

13 And concerning Zina the scribe
and concerning Apalu,
care to escort them well
that they lack naught whatever.

14 And also doctrinate those being our own
to work graced works, urging his will,
lest they be with no fruit.

SALUTES AND BENEDICTION

15 All who are with me salute shalom.

Salute shalom to all who befriend us in the trust.

Grace with you all.
Amen.

	SALUTATION		
1	Paulaus, a captive of Yah Shua the Meshiah and Tima Theaus a brother:	15	And most certainly, also because of this, he departed for an hour so that you may hold him eternally
2	To Philimaun — beloved and worshipper with us and to Apiya our beloved and Arkipwas our worshipper with us and to the congregation in your house:	16	— not now as a servant but more than a servant — beloved brother — my own one — how much more your own and in the flesh and in our Lord.
3	Grace be with you with shalom from God our Father and from our Lord Yah Shua the Meshiah.	17	So if you have me as a partaker, take him as myself.
4	I thank my God ever more and I remember you in my prayers	18	And if he has lacked whatever or has indebted concerning these, reckon them to me:
5	behold, hearing of the trust and love you have toward our Lord Yah Shua and to all the holy	19	I Paulaus, scribe through my own hand, I reward — I:
6	partaking of your trust of giving fruit in works and in the knowledge of all the graced that you have in Yah Shua the Meshiah.	20	I word not to you of your soul being indebted to me— yours to me. Yes my brother, I rest in you in our Lord — I rest my befriending in the Meshiah.
7	For we have much cheer and comfort because through your love rest the befriendings of the holy.	21	Because I am confident that you hear me I scribe to you knowing that you also work more than whatever I word.
8	Because of this I have much boldness in the Meshiah to misvah you as to what is just:	22	And one, also prepare me a house of lodging: for I hope that through your prayers I have given to you.
9	and because of love, I seek — I seek of you — I Paulaus — having aged — as you know and now also a captive of Yah Shua the Meshiah		SALUTES AND BENEDICTION
10	— and I seek of you concerning my son whom I birthed in my bonds — Anisimaus	23	Saluting shalom to you: Epaphra, my captive with me in Yah Shua the Meshiah:
11	who at one time, had no usefulness to you and now also to you and also to me — graced to use	24	and Marqaus and Aristarkaus and Dema and Luqa my helpers.
12	— and whom I apostalize to you: and as my own birthed thus take him	25	The grace of our Lord Yah Shua the Meshiah with your spirit. Amen.
13	— for I had willed taking him with me ministering to me in your stead in the bonds of the evangelism:		
14	and without your counsel, I will to work naught whatever, not as a bond, — your being graced, but as your will.		

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THE SON OF GOD IS THE ESSENCE OF GOD

- 1:1 In all portions and in all forms
God worded with our fathers by the prophets
from before
- 2 — and in these final days words with us in his Son
whom he placed — inheritor of all
and in whom he worked the worlds:
- 3 — he, the effulgence of his glory,
and the icon of his essence
and holder of all by the power of his word
— and he, in himself,
worked a purifying of our sins
and seated upon the right of the Rabbi Priesthood
in the heights:
- 4 and all this, greatened by the angels,
as when he inherited an excellent name of his own.

THE SON, BETTER THAN THE ANGELS

- 5 For to whom of the angels worded God ever,
that you are my Son, I — this day I birthed you?
- And again,
That I — I be to him, Father, and he be to me, Son?
Psalm 2:7; 2 Shemu El 7:14
- 6 And again,
when bringing the firstbirthed into the world,
he worded,
That him — worship all angels of God.
Deuteronomy 32:43
- 7 And concerning the angels, he words thus:
that he made his angels a spirit
and his ministers a burning fire.
Psalm 104:4
- 8 And concerning the Son he words,
That your throne — your own, God,
is to the eons of the eons:
a simple scepter — the scepter of your sovereignty.
- 9 You befriend justness and hate unjustness:
because of this, God anointed you — your God
with the ointment of cheer
more than your comrades.
Psalm 45:6, 7

- 10 And again,
you — from the beginning
— you placed the foundations of the earth
and the heavens are the works through your hands:
- 11 they pass, but you are abiding — you
and they all age as a garment
- 12 — and as a covering, you fold them,
and they transform:
and you — as you have been
and your years perfect* not.
* perfect v.: in the sense of coming to an end.
Psalm 102:25—27

- 13 And to whom of the angels worded he ever,
that, sit by my right,
until I place your ba'al enemies
as a stool under your feet?
Psalm 110:1

- 14 Behold, have they not all spirits of ministry
apostolized in ministry
because of those
preparing to inherit life?

2:1

- Because of this,
we are indebted to be especially cautious
in what we hear
— lest we fall.
- 2 For if the word worded through the hands of angels
be established,
and all who heard and transgressed concerning it
took a reward of justness
- 3 — how flee we,
if we disregard those — those concerning our life
— which in the beginning
were worded by Yah Veh
and established in us by those who heard
- 4 — God witnessing concerning them
with signs
and with marvels
and with diverse powers
and with distinctions of the Spirit of Holiness
given as he wills?
1 Quirintaus 12:8—11
- 5 For it be not to angels
that he worked to prepare the world
concerning which we word.

THE SON LOWERED AND WREATHED

- 6 But as the scripture witnesses, wording,
What is man, that you remember him?
And the son of humanity, that you visit him?
- 7 You humbled him to being less than angels*:
you placed glory and honor on his head
and authorized him through the work of your hands:
- 8 you worked all under his feet
and worked all unto him
and left naught whatever not worked to him:
— and now not yet, see we all worked unto him.
- 9 — and him humbled
— less than angels*
— him we see — Yah Shua
— because of the suffering of his death
and glory and honor placed on his head:
for he, by the grace of God,
tasted death in the stead of all humanity.
*The Hellenic and the Aramaic says, angels:
the Hebraic says, God. See Psalm 8:4—6

- 10 For it being due him
for whom all
and through whose hand all
because of whom brought many sons to glory
— that the hierarch of their life
be perfected by his sufferings.

- 11 For he who hallows
and those he hallows are all of one:
because of this
he shames not to call them brothers
when wording,
I evangelize your name to my brothers,
and in the congregation I glorify to you.
Psalm 22:22

- 13 And again,
I — being confident concerning him:

- And again,
Behold I — and the sons God gave me.
Yesha Yah 8:17

14 For because the sons partake of flesh and blood
 he also, in form, partook in these
 — that by his death
 he nullified him who held the sultanship of death
 — having been Satan:
 15 and release those, who, fearing death,
 work all their life being servient.
 16 For it be not concerning angels,
 his being authorized,
 but it be concerning the death of the seed of Abraham,
 his being authorized.
 Yesha Yah 41:9

17 Because of this
 — being just in all
 being likened to his brothers
 being a merciful and trustworthy Rabbi Priest to God
 hallowing, concerning the sins of the peoples.
 18 For in that he himself suffered and tested
 he is able to help who are tested.

THE SON, BETTER THAN MOSHESH

3:1 So my holy brothers,
 called by a calling of the heavens,
 see this Apostle and Rabbi Priest of our profession,
 Yah Shua the Meshiah,
 2 who is trustworthy to him who worked him
 as Mosheh in all his house.
 3 For he, of much glory, more graced than Mosheh:
 as the builder of the house has more honor
 than the building.
 4 For all houses are built by humans
 and he who builds all is God.

5 And Mosheh, as a servant,
 being trustworthy in all his house
 to the witness of what was being prepared
 to be worded through his hand:
 6 and the Meshiah, as a son over his own house,
 whose house we have been,
 if, until the finality,
 we hold the manifestation of his face
 and the boasting of his hope.

7 Because the Spirit of Holiness words,
 This day, if you hear his voice,
 8 harden not your hearts to provoke him
 as those provoking
 and as the day of testing in the wilderness:
 9 and when your fathers tested me and examined
 — seeing my works forty years.

10 Because of this
 I wearied with that generation, and worded,
 This peoples deceive their heart
 and they know not my ways.
 11 And as I oathed in my wrath,
 They enter not my Shabbath.

12 So heed, my brothers,
 lest there be in a human of you
 an evil heart not trusting
 parting from the living God:
 13 but search of your souls every day,
 until the day called, This day:
 lest humanity harden by the deception of sin

14 For we mingle with the Meshiah
 if from the beginning until the finality
 we hold on in this true covenant:

15 as worded,
 Today, if you hear the daughter of his voice,
 harden not your hearts to provoke.
 16 For who, when they heard, provoked?
 Not all those going from Mesrein through Mosheh:

17 And by whom wearied he forty years?
 Unless by them who sinned
 — whose bones fell in the wilderness?
 18 And concerning whom oathed he
 that they not enter his rest
 — but concerning those not convinced?
 19 We see that they were not able to enter
 because of not trusting.

THE REST OF GOD

4:1 So we awe, lest when
 the promise of an entrance into his rest is abiding
 a human of you be found to abide from entering.
 2 For we also were evangelized as also they:
 but the word abounded not those who heard
 because of not being mingled with the trust
 by those who heard:
 3 and we who trusted, enter the rest.

And as he worded,
 As I oathed in my wrath, they enter not my rest.
 For behold the works of God
 being from the beginning of the world.
 Psalm 95:1

4 As he worded concerning the Shabbath,
 God rested the seventh day from all his works.

5 And here again he words,
 They enter not my rest.
 6 So because of a place having been,
 that humanity by humanity enter therein
 — and they to whom
 — and those first evangelized entered not
 because they were not convinced.

7 Again, he sets another day,
 from after much time, as scribed from above,
 worded David,
 This day, if you hear his voice,
 harden not your hearts.
 Psalm 95:7, 8

8 For if Yah Shua the son of Nun
 had been resting them,
 he had not been wording
 of concerning another day afterwards.

9 And then a shabbatizing
 is abiding to the peoples of God.
 10 For who enters his rest
 also rests from his works
 as God from his own.
 11 So exhort to enter that rest,
 lest anyone fall in the likeness of those not convinced.

12 For the word of God is living and all doing
and sharp — better than any two edged sword
— entering until the distinction of soul and of spirit
and of the joints and of the marrow and of the bones
and judges the reasoning and mind of the heart.
Yesha Yah 49:2

13 And no creature secretes from before him
but all are naked and exposed before his eyes
to whom we give word.
Proverbs 15:10

THE SON, OUR RABBI PRIEST

14 So because we have a Rabbi Priest
— Rabbi Yah Shua the Meshiah the Son of God
who ascended into the heavens
we hold on to our profession.

15 For we have not a Rabbi Priest
not able to suffer with our weariness
— but likewise tested in all
— beside from sin.

Husha 11:8

16 So approach the throne of his grace boldly
to take befriending and to find grace to help
in time of destroying.

5:1 For every Rabbi Priest,
being of the sons of humanity,
stands in the stead of the sons of humanity
concerning those who are of God
to offer qurbanas and sacrifices for sins:
2 who, being able to humble his soul,
suffering with those who know not — who err
— because he also clothes with weariness:
3 — and because of these he is indebted
— as for the peoples, thus also for his soul,
to offer concerning sins.

4 And no human takes this honor to his soul
except those called of God as Ahrun.
Exodus 28:1; Numbers 16:40

5 Thus also the Meshiah glorified not his soul
being Rabbi Priest
— but he who worded to him,
That you are my Son
— I — this day I birthed you.

6 As he also words in another place,
That you are a priest to the eons
after the image of Malki Zedeq.
Psalms 2:7; 110:4

7 Also, when being clothed in flesh
with petition and with prayer
and with powerful shouting and tears being offered
to him being able to enliven him from death
— and he was heard.
Psalm 19:9

8 And when graced as a Son,
from the fear and suffering he suffered,
was doctrinated obedience:
9 and thus perfected
— being to all who heard him the cause of eternal life:
10 and named by God,
Rabbi Priest after the image of Malki Zedeq:
11 and concerning — concerning this Malki Zedeq
— many words to word and hard to clarify
— because of your being weak in hearing.

DOCTRINATING DOCTORS IN THE DOCTRINE

12 For you are indebted to be doctors
because of your time in the doctrine:
and now again
you need doctrinating in the first scribings
of the original words of God
— and needing concerning milk
and not concerning true food.

13 And every human, whose food is milk,
is not convinced in the word of justness
because he is a babe:

14 and for the perfected, true food,
who, because of debating,
defend their perceptions
to distinguish graced and evil.

BEARING ON TO PERFECTION

6:1 Because of this,
forsaking the beginnings of the word of the Meshiah,
we come to perfection.

Or why again
place another foundation of repentance
from dead works

2 and for the trust that is in God
and for the doctrine of baptizing
and of placing hands
and for the resurrection from the house of the dead
and for eternal judgment?

3 If the Lord allows, this we work.

AGAIN TO SIN

4 But they are not able,
who at one time descended into baptizing
and tasted the gift from the heavens
and taken the Spirit of Holiness
5 and tasted the graced word of God
and the power of the prepared ages
6 — again to sin
and as from the beginning, renew to repentance,
and as from the beginning, stake the Son of God,
and despise.

7 For the earth
that drinks in the rain that comes many times
and sprouts herbage to use
because of whom it is worked
take eulogy from God:
Psalm 65:10

8 and if it ejects thistles and darnel
it is being rejected and not far from a curse
— but its finality is burning.

9 And we are convinced concerning you, my brothers,
who are beautiful and near life,
even though we word thus.

10 For God, not being unjust,
to forget your works and your love
you show in his name
— that you minister to the holy, and that you minister.

11 And we will that human to human of you
show this diligence

12 to shalam your hope until the finality
— that you be not discouraged,
but imitaters of them,
who by trust and prolonged patience of Spirit
be inheritors of the promise.

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13 For when God promised him — to Abraham
— because of having no Rabbi
he oathed in his soul,
14 worded, In eulogizing, I eulogize you
and in abounding, I abound you.
15 And thus, in patient Spirit,
he took the promise. Genesis 22:16, 17
16 For the sons of humanity oath by the Rabbi:
and concerning all contentions being among them
— their true shalam being by oaths.

17 Because of this
God willed especially
to show the inheritors of the promise
that his promise changes not
— and he confined it with oaths:
18 that by two wills that change not
— wherein God is not able to falsify therein,
we, fleeing for greater comfort within,
holding the hope that was promised to us:
19 that we have as an anchor seizing the soul
that quakes not
and enters within the face of the portal:

THE SON, PRIEST ETERNAL

20 where Yah Shua previously entered in our stead
— being priest eternal
after the image of Malki Zedeq.

7:1 And this Malki Zedeq
having been sovereign of Shalim
— priest of God the Highest
met with Abraham
when returning from the slaughter of the sovereigns
and eulogized him:
2 and to him Abraham separated a tithe
of all having been with him.

And his name, clarified, Sovereign of Justness,
and again, Sovereign of Shalim,
being, Sovereign of Shalom:
3 — not fathered
and not mothered
and not scribed in the generations
and not the beginning of his days
and not the the shalam of his life
— but in the image of the Son of God
his priesthood abides eternal.

4 And see how much more this Rabbi,
to whom Abraham the original father
gave tithes of the firstlings.
5 For whom, of the sons of Levi,
the priesthood had been taken
— there having been a misvah of the torah
to take tithes from the peoples — from their brothers
even when they went from the loins of Abraham:

6 and this one
— not scribed in their generations,
took tithes from Abraham
and eulogized him who took the promise
Genesis 14:20; Numbers 18:21

7 And with no contention
the lesser is eulogized by they who excel.

8 And here,
sons of humanity who die, take tithes:
and afar,
about whom the scripture witnesseses that he lives.
9 And as humanity words,
Also through the hand of Abraham,
Levi, taking tithes, also tithed.
10 For he, still being in the loins of his father,
when Malki Zedeq met him.

11 So if perfection
were through the priesthood of the Levaya
— wherein the torah,
having been placed for the peoples,
why be searching for another priest to stand
in the image of Malki Zedeq?
And for then he had worded
of being in the image of Ahrun.

12 But as for a change being in the priesthood
thus be a change also in the torah
13 For he, concerning whom these are worded,
birthed from another tribe,
from which
no human ever ministered at the sacrifice altar.
14 For it is manifest
that our Lord rose from Yah Huda
— from which tribe
concerning which Mosheh worded naught whatever
concerning priesthood.

Genesis 49:8, 10

15 And again, it is abundantly well known,
in that he worded,
That in the image of Malki Zedeq
another priest stands
16 — not being as the torah, being of carnal misvoth
but as the power of life — not released.
17 For he witnesses concerning him,
You are a priest eternal
in the image of Malki Zedeq.

Psalms 110:4

18 And there being a change in the first misvah
because of weakness
and there having been no benefit within
19 — for whatever the torah perfected not
and in its stead, a hope of excellence entered,
wherein we approach God:
20 and he established it to us by oaths.

21 For they, having no oath, being priests:
and this one, by oaths,
as worded to him through the hand of David,
Yah Veh oaths and falsifies not,
You are a priest eternal
in the image of Malki Zedeq.

Psalms 110:4

22 All this — by this excellent covenant:
Yah Shua being in pledge:
23 and these, being many priests
— because of being deathified
and not being allowed to abide.

24 And this one,
because of abiding eternal,
his priesthood passes not.

25 And he is able to enliven eternally
who approach him through the hand of God
— for he, alive ever more,
ascends prayers in their stead.

26 For a priest as this, also is just for us,
pure
not evil
not soiled
apart from sin
and the Highest from above the heavens
27 — having no every day tribulation
as those Rabbi Priests
to first offer sacrifice for their own sins
and then for those of the peoples:
for this he worked one time, offering his soul.

28 For the torah raises weary sons of humanity
as priests:
and the word of the oath, being after the torah,
and the perfected Son — eternal.

THE SON, OUR RABBI PRIEST

8:1 And the hierarch of all
— we, having a Rabbi Priest
seated by the right of the throne
of the Rabbi Priesthood in the heavens
2 — being minister of the house of holiness
and of the tabernacle of truth that God fastened
— and not the sons of humanity.

3 For all Rabbi Priests
stand to offer qurbanas and sacrifices:
because of this, of being just,
this one also has been offering somewhat.
4 And if, being on earth,
he had not even been — been a priest
because of there having been priests
who offer qurbanas as to the torah
5 — they who minister
to the image and shadow of these in the heavens
— as worded to Mosheh
when working the tabernacle,
See that you work all according to the image
you saw in the mountain.
Exodus 25:40

6 And now, a ministry excelling,
Yah Shua the Meshiah has taken
— as also of an excelling covenant
wherein he is worked, Mediator
— and given by excelling promises.

7 For if that first had not been blamed,
there had been no place for this second.
Exodus 3:8; 19:5

8 For blaming them, he words,
Behold, days come, words Yah Veh,
when I perfect
concerning the house — the house of Isra El
and concerning the house — the house of Yah Hud
a new covenant
9 — not as that covenant that I gave their fathers
in that day I held their hand
and ejected them from the earth of Mesrein.
Because they abode not in my own covenant
I also disregarded them therein, words Yah Veh.

10 And this is the covenant
I give the house — the house of Isra El.
After those days, words Yah Veh:
I give my torah in their minds
and scribe them upon their hearts:
and I be to them — God
and they be to me — peoples:
11 and humanity doctrinates not his sons of the city
— not even his brother words, Know Yah Veh!
— because all know me
— from the least until the elder:
12 and I absolve them of their injustice
and their sins I remember not again.
Yirme Yah 31:31—34

13 By wording that, New,
he antiquates the first:
and whatever antiquates and senesces
nears corruption.

THE WORLDLY HOUSE OF HOLIES

9:1 And the first
having had misvoth of ministry therein
and a worldly House of Holies
2 — for the first tabernacle they worked
a menorah having been therein
and table
and face bread
being called, House of Holiness.
Exodus 25:30

THE HOLINESS OF HOLINESS

3 And the inner tabernacle
inside the face of portal two
being worded, Holiness of Holiness
4 — having therein the house of ointment of gold
and the ark of the covenant all overlaid with gold
having therein the pot of gold
the manna having been therein
and the scepter of Ahrun that sprouted
and the tablets of the covenant.
Exodus 16:33; 25:10; 34:29; Leviticus 16:12;
Numbers 17:10; Deuteronomy 10:2

5 And from above, the cherubim of glory
overshadowing over the hallowing:
and there not being time to word about these
one by one
being thus prepared.

6 And into the outer tabernacle
the priests entering ever more sheleming the ministry:
7 and from the inner tabernacle
one a year, alone,
the Rabbi Priest arriving with blood he offers
being for his own soul
and for the transgressions of the peoples:
8 — and this,
being acknowledged by the Spirit of Holiness,
that the way into the Holies, not yet opened,
as long as time as there had been
a covenant with the first tabernacle
9 — having been a parable to that time
— qurbanas and sacrifices being offered,
not being able to perfect
the conscience of him who offered them
10 — except in food and drinks only
and in baptizings — kind by kind
— having been misvoth of the flesh
placed until the time of rightening.

HEBRAYA 9, 10

11 And the Meshiah having come
being a Rabbi Priest of the graced that he did
entering a tabernacle of the Rabbi
and at shalom
— not worked through hands
— not being of this creation
12— not entering by the blood of goats and of calves
but by the blood of his soul
he entered the House of the Holies one time
enabling eternal redemption.

13 For if the blood of goats and of calves
and the ashes of an heifer
being sprinkled upon them who are impure
hallows to the purifying of the flesh,
14 so how much more especially
the blood of the Meshiah
— who through the Spirit eternal
offering his soul, not blemished, to God,
purify your conscience from dead works
to the ministry of the living God?

15 Because of this
he, being mediator of the new covenant,
that by his death be the redemption
of who transgresses concerning the first covenant
to take the promise
— who is called to the eternal inheritance.

16 For where they have a covenant,
it shows the death of who worked it.
17 and is established only upon death:
because, as long he who worked it is living,
it has no usefulness therein.

18 Because of this
not even the first was established with no blood.

19 For when all misvoth misvahed by Mosheh
to all the peoples as to the torah,
Mosheh, taking the blood of a heifer,
and water with wool of scarlet and hyssop
and sprinkling upon the scrolls
and upon all the peoples,
20 wording to them,
This is the blood of the covenant
misvahed to you by God.

21 Also upon the tabernacle
and upon all the vessels the ministry.
he sprinkled with blood,
Exodus 24:8; 29:12, 36; Leviticus 14:16

22 because all are purified in blood in the torah
— and with no pouring blood we have no forgiveness.

23 For of necessity
these images of the heavenlies are purified by these
— and the heavenlies
with sacrifices excelling of these.

24 For it be not the house of the Holies
worked through hands
that the Meshiah entered
— having been images of the true:
but he entered the heavens,
being seen before the face of God in our stead:
25 not even to offer his soul many times
— working as being a Rabbi Priest
entering the house of the Holies all year
in blood not his own:

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26 if, lest being indebted to suffer many times
from the beginning of the world
— and now in the finality of the ages,
he offers his soul one time
by sacrificing to nullify sin:
27 and as it is set for the sons of humanity
to die one time
and from after their death, judgment:
28 thus also the Meshiah, time one,
offered and sacrificed himself
for the sins of many:
— and time two
he is seen with no sins
with life to who await him.

THE EVERY YEAR SACRIFICES UNDER THE TORAH

10:1 For the torah
having been a shadow of the graced being prepared
— not being the substance of its own will
— because of this
when in every year
when those sacrifices were being offered
were not ever able
to perfect those who offered them.

2 For if, being perfected,
and most certainly
they had rested from their qurbana
— because now
not being troubled in conscience with their sins
who one time purified them:
3 — but in them, by their sacrifices,
they remembered their sins every year.

4 For the blood of bulls and goats
is not able to purify sins.

5 Because of this
when entering the world, he worded,
Sacrifice and qurbana you willed not,
and with a body you clothed me:
6 And whole holocausts for sins
you asked not.

7 Then I worded, That behold I come — I
— for the beginning of the scripture
scribes concerning me,
I work your will, O God.
8 — from the above, wording,
Sacrifice and qurbana
and whole holocausts for sin
you willed not
— those being offered as to the torah.
Psalm 40:6—8

9 And after, he words,
Behold, I come to work your will, O God.
— by this he nullifies the first to stand the second:
10 for in this, his will, we are hallowed
by the qurbana of the body of Yah Shua the Meshiah
— one time.

11 For all Rabbi Priests
who stand ministering every day
— him by him
— sacrificing and offering of that which
has not ever been able to purify sins.

THE ONE SACRIFICE OF THE SON

12 And this one,
 offering one sacrifice for sins
 and sitting upon the right of God eternally,
 13 and now abiding
 until the placing of his ba'al enemy
 as a stool under his feet.

Psalm 110:1

14 For by one qurbana
 he perfected those hallowed in him eternally
 15 — and the Spirit of Holiness also witnesses to us:
 for he words,

16 This is the covenant
 I give to them from after those days,
 words Yah Veh:

I give my torah in their minds
 and upon their hearts I scribe them:
 17 and their unjustness and their sins
 I remember not to them.

Yirme Yah 31:33, 34

18 And where we have forgiveness of sins,
 no qurbana for sin is sought.

19 So brothers, having manifestation of face
 to enter the House of Holiness
 in the blood of Yah Shua
 20 — and a way of life now renewed to us
 through the face of the portal— having been his flesh:

21 and having a Rabbi Priest over the house of God

22 — so we approach with a true heart
 and with the confidence of trust
 — when sprinkling our hearts
 pure from an evil conscience
 and bathing our bodies with purified water

23 — holding on the profession of our hope
 — not leaning:
 for he is trustworthy who promised us.

24 And look one to one
 with a provocation to love and to graced works
 25 not forsaking our congregation
 as the custom of humanity to humanity has been
 — but seeking — one by one
 especially much more,
 that you see that day approaching.

THE WILL TO SIN

26 For if humanity wills to sin
 from after taking the knowledge of the truth,
 he now has no sacrifice to offer for sins
 27 except a prepared frightening judgment
 and the zeal of fire
 to consume the ba'al enemies.

28 For if he who transgressed
 upon the torah of Mosheh
 upon the mouth of two or three witnesses
 died — not befriending,
 29 how much more abundantly, presume you,
 is set for those hierarchs to take
 — who trample the Son of God
 and reckon the blood of his own covenant
 wherein he, as all humanity, was hallowed
 — and despises the Spirit of grace?

30 For we know him who worded,
 Vengeance is mine — I reward.
 And again, Yah Veh judges his peoples.
 Deuteronomy 32:35, 36

31 It is greatly awesome
 — falling into the hands of the living God.
 32 So remember the first days
 wherein you took baptizing
 enduring a great contest of sufferings
 with reproach and with tribulations
 33 being a sight:
 and also partaking with humanity who endured these.

34 For you grieved with me concerning my bonds
 and the usurption of your holdings
 and endured with cheer
 — because you know
 that you have acquisitions in the heavens
 — excellent — not passing.
 35 So destroy not your manifestation of face
 for which much reward has been prepared.

36 Seek for endurance
 — that having worked the will of God
 you take the promise.
 37 Because for a little time — and very little
 that he who comes, comes,
 and tarries not.

38 And the just live by their own trust:
 and if anyone withdraws
 my soul wills not in him.
 Habakkuk 2:3, 4

39 And we, not being of those withdrawing,
 leading to destruction,
 but of the trust that acquires our soul.

TRUST

11:1 And having trust
 is the confidence concerning our having hope
 as being the deed and the manifestation
 of that not seen:
 2 — and this, being a witness concerning the elders.

3 For by trust
 we understand that the worlds
 were prepared by the word of God:
 in this: the seen became from that not seen.

4 By trust
 Habeil offered a graced excellent sacrifice
 than that from Qaein to God:
 and because of witnessing about being just
 — God witnessing about his qurbana:
 and also because, when dead, he words.

5 By trust
 Henuk departed and tasted not death
 and was not found
 because God departed him:
 for from ere he departed,
 he had this witness concerning him
 — that he pleased God:
 6 and with no trust
 humanity is not able to please God:
 for he is indebted,
 — he who approaches toward God,
 to trust in his having been:
 and who seek him
 of his being a rewarder.

7 By trust
 Nuh, when being worded with,
 concerning that not being seen, frightened,
 and worked an ark
 for the life of the sons of his house
 by which he condemned the world
 and became inheritor of the justness by trust.

8 By trust
 Abraham, when called, heard:
 going to a place being prepared
 to take an inheritance:
 and when going
 not knowing where he goes.

9 By trust
 being a sojourner on the earth
 promised to him, as an alien,
 inhabiting tabernacles with Ishaq and Yaaqub
 his own sons of the inheritance of the promise:
 10for he had been awaiting a city having foundations,
 whose crafter and worker is God.

11 By trust
 Sara also, being rootless,
 took power to take seed
 not at the time of years — and birthed
 upon her establishing him as trustworthy
 — him who promised.

12 Because of this
 from one nullified and aged
 birthed many — as the stars of the heavens
 as sand upon the edge of the sea.
 not having number.

13 By trust
 these all died — not taking their promise
 — but seeing from afar and cheering therein
 professing that they were strangers
 and sojourners on the earth.

14 And who words these
 show that they seek a city.

15 And if they were seeking
 the city from which they were going,
 there had been time to return and go again to it.

16 And now it is evident
 they pant after a graced city
 having been in the heavens:
 Because of this
 God, not having modesty to be called their God,
 prepared for them a city.

17 By trust
 Abraham offered Ishaq— a testing
 — his only birthed son to ascend the sacrifice altar
 — whom he had taken — having been by promise

18 for whom it had been worded,
 That in Ishaq your seed is called:

19 — thinking in his soul
 that the through the hand of God he also attain
 to be raised from the dead:
 and because of this, gave him a parable.

20 By trust
 in what was being prepared,
 Ishaq eulogized Yaaqub and Isu.

21 By trust
 Yaaqub, when dying,
 eulogized all, one by one, of the sons of Yauseph:
 and worshipped upon the head of his staff.

22 By trust
 Yauseph, when dying,
 remembered the exodus of the sons of Isra El
 and misvahed concerning his bones.

23 By trust
 the father of Mosheh secreted him when birthed
 for three months
 seeing he was a beautiful child:
 and they awed not of the misvah of the sovereign.

24 By trust
 Mosheh, when being a man, refused,
 that he not be called the son of the daughter of Pherun

25 — selecting tribulation
 — being with the peoples of God
 and not the little time rejoicing in sin:

26 thinking the excellent riches
 of the reproach of the Meshiah
 better than of the treasures of Mesrein:
 for looking to the reward of his reward.

27 By trust
 he forsook Mesrein:
 not frightened by the wrath of the sovereign:
 for he endured
 — as having seen God who has not been seen.

28 By trust
 he worked the Pasach and the sprinkling of blood,
 lest he approach him
 — he who had been corrupting the firstbirthed.

29 By trust
 they crossed over the Sea of Reeds
 as over dried earth:
 wherein the Mesraya
 were swallowed when they dared enter.

30 By trust
 the walls of Irihu fell
 after they surrounded them seven days.

31 By trust
 Rachab the whore destructed not
 with those who heard not
 — taking in the spies in shalom.

32 And why word I again?
 for there is little time to declare concerning Gedun
 and concerning Bar Aq
 and concerning Shemsun
 and concerning Napthah
 and concerning Shemu El
 and concerning the remaining prophets

33 — who by trust
 triumphed sovereigndoms
 and worked justness
 and took promises
 and shut the mouths of lions

34 and quenched the power of fire
 and delivered from the edge of the sword
 and empowered from weariness
 — and being powerful in battle
 upset the barracks of the ba'al enemy

35 — and gave their women sons
 by resurrection from the dead
 and others were tortured to die
 — not awaiting deliverance
 there being an excellent resurrection to them:

HEBRAYA 11, 12

36 and others brought to mockings and stripes
others shelemed to bonds and confinements
37 others stoned
others sawn
others deathified by the edge of the sword
others went arround when clothed
in skins of lambs and goats
— and needing
and oppressed
and wearied
38 — humanity — the world not being worthy
— and they, being as wandering
in the desolations
and in the mountains
and in the grottos
and in the caverns of the earth
39 — and all these, witnessing concerning their trust,
took not the promise
40 — because of God
having previously looked after our own benefit
— that they not be perfected without us.

FROM THE CLOUD OF WITNESSES TO YAH SHUA

12:1 Because of this, we also,
having all these witnesses surrounding us as a cloud,
release from every weight
also from the sin ever more prepared for us:
and with endurance, race the contest set to us:
2 looking to Yah Shua
the hierarch and perfecter of the trust
— who for the cheer having been his
endured the stake
and despised concerning the shame
and sat upon the right of the throne of God.

THE PURPOSE OF THE DISCIPLINE OF YAH VEH

3 So see how much he endured from sinners
— those being contrary to their own souls
— lest you weary and slacken in your souls.
4 not yet attaining until blood
in the contest against sin:
5 and you, forgetting the doctrine,
worded to you as to sons,
My son,
neglect not the discipline of Yah Veh,
and weaken not in soul from when he rebukes you:
6 for whom Yah Veh befriends, he disciplines,
and tortures sons — whomever he wills.
Proverbs 3:11, 12
7 So endure discipline:
because God does with you as with sons
— for what son is not disciplined by his father?
8 And if you have not the discipline,
wherein all humanity is disciplined
you be aliens and not sons:
9 And if, being disciplined by our fathers of the flesh,
and being shamed by them,
so how much more are we indebted
to work to our Father the Spirit and live?
10 They, for a little time, disciplined as they willed
— and God for our benefit
that we partake of his holiness.
11 And all discipline, at the time,
hopes not in cheer, but in sorrow:
and finally gives the fruit of the shalom of justness
to who trains therein.

12 Because of this,
paralyzed hands and shaking knees, strengthen,
13 and work straight paths for your feet,
that the lame members not stumble, but heal.
14 Race after shalom with all humanity
— and after holiness
without which no human sees our Lord:
15 and being cautious
lest humanity be found lacking of the grace of God:
or lest any sprouting root of bitterness
eject a blossom and hurt you:
and many abominate therein.
16 Or why find a human within you
— a whoremonger — loose as Isu
— who for one food merchandised his firstrights?
17 For you also know that from afterwards
having willed to inherit the eulogy
he was rejected:
for he found no place of repentance
when seeking with tears.

SINAY VS SEHYUN

18 For you approach not the fire
that burned and touched
— not even the darkness and mist and tempest
19 — and not the voice of the horn
and the voice of words
— which they, they who heard,
asked that words not be added with them
20 for not being able endure that misvah:
and even though a live being
approaches toward the mountain,
it be stoned:
21 and thus, the sight being frightening,
that Mosheh worded, I am afraid and I am trembling:
Exodus 19:12; 20:18, 19
22 And you
— you approach to the Mountain of Sehyun
and the city of the living God
— to the Uri Shelem in the heavens
and to the congregation of myriads of angels
23 — to the congregation of the firstbirthed
scribed in the heavens,
and to God the Judge of all
and to the Spirit of the perfected just
and to Yah Shua
24 the Mediator of the new covenant
and to the sprinkling of his blood
wording greater than Habeil.
25 So beware
lest you question of him who words with you.
For if they are not delivered
— they who questioned of him
who worded with them on earth,
one — how much
— if we question him who words from the heavens
26 — whose voice quakes the earth.
And now he promises, wording,
Again, one time I quake,
not only the earth, but also the heavens.
27 And this that he worded, one time,
shows the change of those that quake
— because he works those that quake not to abide.

SALUTATION

1:1 Yaaqub,
a servant of God
and of our Lord Yah Shua the Meshiah:
To the twelve tribes seeded among the people:
Shalom.

TRUST AND TESTINGS

2 All cheer be to you, my brothers,
when you enter many diverse testings:
3 for you know that the proofing of your trust
acquires for you endurance:
4 and endurance, being a work of sheleming,
unto perfecting and being and at shalom
— lacking naught whatever.

5 And if of humanity is lacking of wisdom,
ask of God who gives simply to all and reproaches not
— and to him is given:
6 and ask in trust, when not doubting
— for whoever doubts is like a wave of the sea
stirred by the wind.
7 And hope not
that son of humanity takes whatever of the Lord.
8 Whoever doubts in mind, stirs in all his ways.

9 And may the humble brother boast in his exultation
10 — and the rich in his humiliation
because, as the herbage blossoms, thus he passes:
11 for the sun shines with a scorch
and withers the herbage
and the blossom falls
and destroys the beauty of its semblance
— thus also the rich withers in his behavior.

12 Graced — the man who endures testing:
and when examined
he takes the wreath of life
— that God promised to whoever befriends him.

13 Humanity, word not,
When tested, I am tested of God:
for God is not tested with evil
and tests not humanity:
14 but human by human is tested by his own pantings
and he pants and tortures himself:
15 and this panting conceives, and births sin:
and sin, when perfected, births death.
16 Err not, my beloved brothers.
17 Every graced and shelemed gift is from above
and descends from the Father of lights
— who has no change whatever
— not even a shadow of change.
18 He so willed
and birthed us by the word of truth
— being firstlings of his creatures.

19 And you, my beloved brothers, of all humanity,
be hastening to hear
and delaying to word
and delaying to provoke:
20 for the provocation of man
works not the justness of God.

21 Because of this
distance from all foul and abundance of evil:
and in humility take the word planted in our nature
that enables you to enliven your souls:
22 and be workers of the word
— and not hearers only — deceiving your souls.

23 For if humanity be a hearer of the word
and not a worker,
this is like a man who sees his face in a mirror
24 — for he sees his soul — and passes on
— and forgets how he has been:
25 and all who look
into the torah of shalom of liberty
and abide therein
— not hearers of deceiving rumors,
but workers of the work,
— and this is being graced in his work.

26 And if humanity presumes he is in ministry to God
and holds not his tongue
but deceives his heart
— his ministry is vain.
27 For a ministry to be pure and holy
before God the father is this:
to visit orphans and widows in their tribulation
and for humanity to guard his soul from the eon
— not soiled.

THE TEST OF REGARDING FACE

2:1 My brothers,
be not taking regarding face
in the trust
of the glory of our Lord Yah Shua the Meshiah.

2 For if a human enters your synagogue
— gold ringed, in beautiful garment:
and a poor also enters in filthy garment:
3 and you look on him clothed with beautiful garment
and word to him, You sit here well!
— and word to the poor, You stand afar!
or, Sit here in front of the stool of my feet!
4 — Behold, divide you not your souls
and become judges of evil reasoning?

5 Hear, my beloved brothers,
Be it not the poor of this world who are rich in trust
that God selects to be inheritors of the sovereignty
— that God promised to whoever befriends him?
6 — and you contemn the poor.
Behold, lest the rich exult concerning you,
and draw you to the house of judgment,
7 behold, blaspheme they not upon that graced name
upon which you call?

8 And if you shelem the torah of God in this,
as scribed, Befriend your neighbor as your soul,
you work well:
9 And if you are a hypocritizing hypocrite,
you work sin,
and you are rebuked by the torah
as transgressors concerning the torah.
10 For whoever guards all the torah
and stumbles in one
is condemned by all the torah:
11 for he who worded, Adulterize not!
also worded, Slaughter not!
And if you adulterize not but you slaughter,
you are transgressing upon the torah.
12 Thus be wording and thus be doing
as humans
prepared to be judged by the torah of liberty.

13 For judgment has no befriending
upon whoever works at not befriending
— and befriending exults over judgment.

14 What profit, my brothers,
if humanity words of having trust
and not having works
unless —
— is his trust able to enliven him?

15 If a brother or sister, being naked,
and lacking nourishment of the day,
16 and a human of you words to them,
Go in shalom! As a partaker! Siate!
— and not give them that needful to the body,
what profit?

17 Thus, also trust alone, not having works
— is dead.

18 For humanity words to you,
You have trust, and to me, I have works:
show me your trust and no works
and I show you my trust by my works.

19 You — you trust that God is one: you work well:
the demons also trust and tremble.

20 And will you to acknowledge,
behold, weak sons of humanity,
that trust with no works is dead?

21 Was not Abraham our father
being justified by works
when he offered Yishaq his son
upon the sacrifice altar?

22 You see that his trust helped his works
and by his works, his trust was perfected.

23 And the scripture shelemed
wording that Abraham trusted God
— and it was reckoned to him for justness
— and he was called the Friend of God.

24 — you see,
the sons of humanity are justified by works
and not by trust only.

25 Thus also
was not Rachab the whore being justified by works,
taking the spies and ejecting them another way?

26 For as the body with no spirit is dead
thus also trust with no works is dead.

TESTING THE TONGUE

3:1 Have not many doctors by you, my brothers,
but know that we are being indebted
to more judgment:
2 for we all stumble much.
All who stumble not in word
— this has been a perfect man
also able to work all his body.

3 For behold,
we place bridles in the mouths of horses
so as to work unto us and turn all their body.

4 Behold, also the sailers
— powerful when guided by strong winds:
— pulled by a little wood
wherever he whoever guides wills to look.

5 Thus also the tongue is a little member
and exults:
also, a little fire burns a vast forest.

6 And the tongue is a fire:
and an eon of sin is as a forest,
while having the tongue among our members,
defiles all the body
and burns the course of our generations
racing as wheels and also burning with fire.

7 For all nature
— of live beings and of flyers
and creepers of the sea and of the dry
are worked by the nature of humanity:
8 and the tongue, no human is able to shackle:
this evil, when not hindered,
is filled with the poison of death:
9 therein we eulogize our Lord and Father:
and therein we curse the sons of humanity
worked in the image of God.

10 From — of the same mouth go eulogy and curses
my brothers, these need not be done thus.

11 Unless —
Are you able, from one fountain,
to eject water sweet and bitter?

12 Or unless —
is the fig tree able, my brothers, to work olives?
Or a vine, figs?
Thus also,
no salty water is able to work sweet.

13 Who of you is wise and disciplines?
Show your works in a beautiful behavior
with humble wisdom.

14 And if you have bitter envy within
or contention in your hearts,
puff not with pride
and falsify not concerning the truth.

15 because this wisdom descends not from above
but having been earthly,
from the reasonings of the soul,
and from demons.

16 For where you have envy and strife
there also is confusion and all evil.

17 And the wisdom from above is pure
and complete in shalom
and humble
and obedient
and full of befriending and graced fruits
and no schisms
and no hypocritizing hypocrites:
18 and the fruit of justness seeds in peace
by whoever work shalom.

SUBJUGATING AND RESISTING

4:1 From where have you
battles and contentions within?
Be they not
from the pantings approaching your members?

2 You pant and have not
and you slaughter and envy
and naught comes through your hands
and you contend and you work battle
and you have not because you ask not:
3 you ask and you take not
because you ask evilly so as to nourish your pantings.

4 Adulterers,
know you not that the friendship of this eon
is a ba'al of enmity to God?
So whoever wills being a friend of this eon
is being a ba'al enemy of God.

5 Or unless,
presume you that the scripture words vainly,
The spirit inhabiting within pants to envy?
6 And our Lord gives more grace:
Because of this, he words,
God humbles the high
and gives grace to the humble.

7 So work unto God
and stand against Satan and he flees from you
8 and approach toward God and he approaches you.
Purify your hands, sinners!
Hallow your hearts, doubters of soul!
9 Humble and mourn!
Turn your laughter to mourning
and your cheer to grief!

10 Humble yourselves before the Lord
and he exalts you!
11 Be not wording about one another, my brothers:
for whoever words about his brother
or judges his brother
words about the torah and judges the torah:
and if you judge the torah,
you be not a worker of the torah, but a judge.

12 There is one setter of the torah and judge
who is able to enliven and to destroy.
And you — who are you to judge your neighbor?

13 And what word we about those who word,
This day or tomorrow we go to whatever city
and work there one year and merchandise and gain
14 — not knowing what tomorrow be.
For what is your life, if but a vapor
— seen for a little and vanishes and expires.

15 Instead, word thus,
If the Lord wills, we live and work this or that.

16 They boast in their proud puffings:
all boasting as this is evil.

17 And whoever knows to work graced,
and works not,
to him it be sin.

TREASURING TREASURES

5:1 Behold, you rich!
Lament and weep
about the miseries coming upon you:
2 for your riches corrupt and rot
and moths consume your garments
3 and your gold and silver tarnish
and their tarnish becomes a witness concerning you
ready to consume your flesh.
You have congregated to yourselves a fire
for the final days.

4 Behold,
the reward of the workers who harvest your earth
— they whom you wronged, shout:
and the shout of the harvesters
enters the ears of Yah Veh Sebaut:
5 for you rejoice upon the earth and crave:
you nourish your flesh as in a day of slaughter:
6 you condemn and slaughter the just
and he stands not against you.

THE COMING OF THE LORD

7 And you, my brothers,
be of patient spirit until the coming of the Lord
as the cultivator awaiting the precious fruit of the earth
and have a patient spirit concerning it
until he takes the rain — the early and the latter.

8 Thus also you, be of patient spirit,
establish your hearts
for the coming of our Lord approaches.

9 Sigh not one upon one, my brothers,
lest you be judged:
for behold, judgment stands before the portal.

10 As an image:
take the prophets, my brothers
of patient spirit and tribulation
who worded in the name of Yah Veh.

11 For behold,
we give the graced to whoever endures.
You heard of the endurance of Iyaub
and saw the final work of Yah Veh:
because Yah Veh is merciful and tender.

12 But in front of all, my brothers, be not oathing
— not by the heavens
not by the earth
not even by another oath
— but that your word be, Yes yes, and No no,
lest you be condemned under judgment.

THE VOW OF TRUST

13 If a human of you be in tribulation, be praying:
and if cheering, be psalming:
14 and if any sick among you
call for the elders of the congregation to pray over him
and anoint him with ointment in the name of our Lord
15 and the prayer of the trust heals him who is sick
and our Lord raises him:
and if he worked sins, they are forgiven him.

16 And be professing your offenses one to one
and be praying one upon one to be healed
for great is the power of prayer that the just pray.

17 Also Eli Yah, being a son of humanity,
has feelings — likewise as ours:
and he prayed that rain descend not upon the earth:
and it rained not for three years and six months:
18 and again he prayed
and the heavens gave rain and the earth gave its fruit.

19 My brothers,
if a human of you wanders from the way of truth
and a human turns him from his wandering,
20 acknowledge him
whoever turns the sinner from his wandering way:
enlivens a soul from death
and hides a multitude of sins.

1:1 Petraus,
an apostle of Yah Shua the Meshiah:

To the select and sojourners
seeded in Pantaus
and in Galatiya
and in Qapaduqiya
and in Asiya
and in Bituniya:
2 who, being selected in the foreknowledge
of the knowledge of God the Father
by the Spirit of Holiness
— being to the hearing
and to the sprinkling of the blood
of Yah Shua the Meshiah:
Grace to you and shalom abound with you.

THE LIVING HOPE

3 Eulogized be God
the Father of our Lord Yah Shua the Meshiah
who according to his vast mercy,
having birthed us from the beginning
by the resurrection of Yah Shua the Meshiah
to the hope of life
4 and to an inheritance
— not corrupt
and not fouled
and not fading
prepared in the heavens for you
5 when you are guarded in the power of God
and by trust to life
— prepared to be manifest in the final time:
6 wherein you cheer eternally
— even though now, this little time,
you grieve in diverse testings
7 as the proof of your trust is seen
as of excellent gold proofed by fire
being found unto glory and honor and laud
at the manifestation of Yah Shua the Meshiah
8 — whom, not having seen, and you love:
and in trust, you rejoice with glorious cheer,
not worded
9 — taking the reward of your trust
— the life of your souls
10 — that life
about which the prophets inquired
when they prophesied
about the grace being prepared to give to you:
11 and they examined to show
at what time the witness of the Spirit of the Meshiah
inhabited within them
— when the sufferings of the Meshiah
were being prepared
and of his glory afterwards
12 — and manifesting to all who had been examining
— because of not seeking for their own souls
but for our own
— prophesying what is now being manifest to you
through the hand of him who evangelizes to you
by the Spirit of Holiness apostolized from the heavens
— wherein these angels also pant to look.

13 Because of this
gird the loins of your mind
and watch perfectly
and hope upon the cheer coming to you
at the manifestation of Yah Shua the Meshiah
14 — as obedient sons
not partaking again of your first pantings
— your pantings — not your knowledge:

SALUTATION

15 but being holy in all behavior,
as he is holy — he who called you
16 — because it is scribed,
You — be holy, as also I — I am holy.

17 And if you call on the Father,
who has no regard of face,
who judges all humanity according as to their work,
guide this time of your sojourning in fear:
18 when knowing
that not with silver that ages — not with gold
were you redeemed from your vain works
taken from your fathers
19 but with the precious blood of the lamb
having no blemish or soil within
— having been the Meshiah
20 who previously, being separated for this,
ere the foundation of the world,
and manifest in these final times because of you
21 — who through his hand, trust in the God
who raised him from the house of the dead
and gave him glory:
so that you trust and hope upon God
22 — when hallowing your souls
in obedience to the truth
fulfilling your love, not regarding face,
from a heart, pure and perfect, loving one to one
23 as humanity, birthed from the beginning,
not from seed that ages, but from what ages not,
by the living word of God abiding to the eons:
24 because all flesh being as herbage
and all its beauty as the blossom of the field.
The herbage withers and the blossom fades
25 and the word of God is abiding to the eons:
and this is the word evangelized to you.

AS BARELY BIRTHED BABES

2:1 So rest from all evil
and all deceit
and regarding of face
and envy
and devouring accusations
2 — being as barely birthed babes
panting for the word as milk — pure and spiritual
wherein you greaten to life
3 — if you taste and see that Yah Veh is graced
Psalm 34:7
AS LIVING STONES
4 — to whom you have approached
— a living stone rejected by the sons of humanity
and select and honorable unto God:
5 and you also, as living stones,
building to become a spiritual nave
— holy priests to ascend spiritual sacrifices,
taken before God
through the hand of Yah Shua the Meshiah.
6 For it is worded in the scripture,
Behold, I place in Sehyun a stone,
a proven and precious head corner
and whoever trusts in him shames not.
Yesha Yah 28:15

7 So to you this honor is given — to you who trust:
and to who are not convinced,
8 a stone of stumbling and a rock of offense.
And they stumbled
in not being convinced by the word
— to this stone being placed.

1 PETRAUS 2, 3

9 And you are a select generation
 priesting a sovereignty
 and a holy peoples
 — a rescued congregation
 to evangelize the glory of him who called you
 from darkness into his excelling light:
 10 who formerly, not being reckoned a peoples,
 and now, Peoples of God:
 — not even having had befriending upon them,
 and now, befriending poured upon them.
 Husha 1:6—9

11 Beloved, I seek of you as strangers
 — as sojourners,
 part from all pantings of the body
 that work battle against the soul:
 12 to being well behaved
 in front of all the sons of humanity:
 so that whoever words evil words upon you,
 when seeing your beautiful work,
 they glorify God in the day of examination.

SUBJUGATING TO GOVERNMENTS

13 Be working to all the sons of humanity
 because of God:
 to sovereigns
 because of their sultanship:
 14 and to judges
 because of their being apostalized
 for vengeance of offenders
 and for the glory of them who work the graced.

15 Thus be the will of God
 that by working well
 you shut the mouth of the foolish
 who know not God
 16 — as sons of liberation
 and not as humanity working liberty as a veil of evil
 — but as the servants of God.

17 Honor all humanity
 Love your brothers
 and of God, awe
 and honor sovereigns.
 18 And whoever, being a servant,
 work to your lord in fear
 — not only to the graced and humble
 but also to the hard and hardened.
 19 For these have grace before God
 — who because of beautiful conscience
 endure grief coming upon them in unjustness.

20 And they who, because of offense,
 endure tribulation,
 what glory be theirs?
 But when you work well and they pressure you,
 and you endure,
 then great be the glory to God.

21 For you are called to this:
 the Meshiah dying in our stead
 allowing this example — that you walk in his steps
 22 — who worked no sin
 — not even deceit found in his mouth
 23 who, being reviled, reviled not:
 and suffering, threatened not:
 but sheleming his judgment to the judge of justness:

24 and he, bearing all our sins,
 and ascending his body on the stake,
 that we, when being dead to sin,
 we live in his own justness:
 for by his bruises you are healed.
 25 For you, as wandering sheep,
 and now returning
 to the shepherd and visitor* of your souls.
 *visitor: one who comes in judgment
 Yesha Yah 52:14—53:12

LABORING IN RELATIONSHIPS

3:1 Thus also, you women,
 work to your own masters
 — that whoever is not convinced by the word
 that by your beautiful manners
 with no labor, acquire him
 2 — when seeing, that with fear,
 you guide with modesty:
 3 and not adorning with outer adornments
 — braiding the hair
 or ornaments of gold
 or excellent clothing
 4 — but adorn
 in the cover of the son of humanity of the heart
 with humble spirit
 not altering
 — an excellent ornament before God.

5 For thus also from before
 the holy women who hoped, being in God,
 adorning their souls
 working to their own masters
 6 — as Sara, working to Abraham, calling him lord,
 of whom you, being daughters,
 — as long as you work the graced
 and not quaking from all your fear.

7 And you men:
 thus inhabit with your women in knowledge:
 as vessels of weakness, holding them in honor,
 because they also, with you,
 inherit the gift of eternal life
 — lest you stumble in your prayer.

8 And the shalom is,
 that you all, being in unity,
 suffering with whoever suffers
 befriending one to one
 — befriending and humble
 9 — no human rewarding evil for evil
 not even reviling for reviling
 — but on the contrary, eulogizing:
 for to this you are called
 — to inherit a eulogy.

10 So whoever wills to befriend life
 and see graced days
 guard your tongue from evil
 and that your lips not word deceit:
 11 pass over from evil and work the graced
 seek shalom and race after it
 12 — because the eyes of Yah Veh are upon the just
 and his ears hear them:
 but the face of Yah Veh is upon evil.

13 And who works you evil,
 if you be zealous of the graced?

1 PETER 3 — 5

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14 And if you suffer concerning the face of justness,
Graced!

And frighten not of them who frighten you
and trouble not:

15 but hallow the Lord the Meshiah in your hearts
be preparing an exuding spirit
to all requiring a word
concerning the hope of your trust
with humility and fear
16 — when having a graced conscience
— how that they who word about you
as about evil humanity may shame
as humanity rejecting your beautiful manners
in the Meshiah.

17 For it benefits you
when you work graced works
that you bear evil — if God thus wills
— when you are not working evil.

18 Because also
the Meshiah died one time for our sins
— the just for sinners, to offer us to God,
— and deathified in body
and enlivened in Spirit:

19 and preaching to the souls being held in sheol
20 — those from before
not being convinced in the days of Nuh
when the patient spirit of God
misvahed that there be an ark
concerning the hope of their repentance
— and only eight souls entered therein
and lived on the water.

21 You also, in example, you live by baptizing,
— not when washing your body of filth
but when professing your God with a pure conscience
and by the resurrection of Yah Shua the Meshiah

22 — who exalted to the heavens
— having been upon the right of God
and serving him
are angels and sultanships and powers.

SUBJUGATING TO THE MESHIAH

4:1 So if the Meshiah
suffered in your stead in the flesh
you also, in this same mind, arm yourselves,
for all who die in the body cease from all sin:
2 that he not now
live in the pantings of the sons of humanity
as long a time as he has a body
— but for the will of God.

3 For the time suffices
to transgress to work the will of the heathen
in excesses
and in intoxications
and in filthiness
and in psalms
and in the worship of demons.

4 And now behold,
they marvel and blaspheme concerning you
because you inflame not with them
in their first excesses
5 — they who give word to God
who prepares to judge the dead and the living.

6 For because of this
the dead were also evangelized
that they be judged as sons of humanity in the flesh
and live in God by the Spirit.
7 But the finality of all arrives.

Because of this
have modesty and watch in prayer.
8 And in front of all,
be sharpening your love toward one another:
for love veils an abundance of sins:
9 and be befriending strangers — not murmuring.
10 And all humanity of you
as to the gift you have taken from God
minister therein to your comrades
as a graced Rabbis of the House
of the grace appointed by God.
11 All who word as wording the word of God
— all who minister as by the power God gives him
— in all that you work
glorify God through the hand of Yah Shua the Meshiah
to whom be glory and honor to the eons of the eons.
Amen.

TESTINGS OF FIRE

12 Beloved,
marvel not at your testing
as to whatever alien that happens to you
— being because of this trial:
13 but cheer
you — partaking in the sufferings of the Meshiah:
thus also at the manifestation of his glory
you cheer and rejoice.
14 And if you are reproached
concerning the face of the name of the Meshiah,
Graced!
— because the glorious Spirit of God rests upon you.

15 Only may not a human of you
— as a murderer
or as a thief
or as a worker of evil
be suffering:
16 and if suffering as a Kristeyana*, shame not,
*Yaunait form of Meshiah
but glorify God in this name:
17 because this is the time
that judgment begins from the house of God:
and if beginning by us,
what is the finality of whoever
is not convinced by the evangelism of God?
18 And if the just barely enliven
where are the wicked and the sinner able?
19 Because of this
whoever suffers as to the will of God
commend your own souls in beautiful works
as to a trustworthy Creator.

SHEPHERDING THE SHEPHERDDOM

5:1 And I, having sought of the elders within
— I an elder — your comrade
and a witness of the sufferings of the Meshiah,
and a partaker of the glory prepared to be manifest,
2 shepherd the shepherddom of God shelemed to you
— doing spiritually
— not by violence
but by the will:
— not for foul profit
but from all the heart:

1 PETRAUS 5

3 not as lords of the shepherddom
but as being beautiful images:
4 that when the Rabbi Shepherd manifests,
you take a wreath of glory that fades not.

5 And you lads
work unto your elders:
and clothe strongly
with humility of mind toward one another
because God is contrary to whoever exalt themselves
and gives grace to the humble:
6 so humble yourselves
under the prevailing hand of God
so that he exalts you in time that is just:
7 and all your anxiety, cast upon God,
because he cares about you.

8 Watch! Remind!
— because your ba'al enemy, Satan,
as a roaring lion, walks, seeking whom to swallow:
9 so stand against him when you establish in the trust,
knowing also, concerning your brothers in the world,
that these sufferings occur.

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10 And the God of grace
who calls us to his eternal glory
through Yah Shua the Meshiah
who gives to us when enduring this little tribulation
to empower
and establish
and stand you in him eternally
11 — to him be glory and dominion and honor
to the eons of the eons.
Amen.

FINAL SALUTES

12 These little things, as I presume to scribe to you
through Silwanaus a trustworthy brother:
and I am convinced and I witness
that this is the true grace of God
— this wherein you stand.

13 Saluting shalom to you,
the select congregation in Babel
and Marqaus my son.

14 Salute shalom one to one with a holy kiss:
shalom with all who are in the Meshiah.

Amen.

SALUTATION

1:1 Shimun Petraus
a servant and an apostle of Yah Shua the Meshiah:

To whoever
are of equal trust of honor with us
worthied by the justness of Yah Veh
and our Savior Yah Shua the Meshiah:

2 Grace and shalom abound to you
in the acknowledgement of Yah Veh
and of Yah Shua the Meshiah:
3 as he who has all Godly power
unto life and fear of God
gives us through the hand
of the acknowledgement of him
who called us into his own glory and virtue:
4 through the hand of promises, great and precious,
he gives to you
— that through the hand of these
you, being a partaker of the Godly nature
— when fleeing from the corruption
of the pantings in the world.

5 And this, when unburdened of all,
bring yourself to add upon your trust, virtue:
and upon virtue, knowledge:
6 and upon knowledge, control:
and upon control, endurance:
and upon endurance, fear of God:
7 and upon fear of God, friendship of the brotherhood:
and upon friendship of the brotherhood, love
8 — for these, when they enable in you, and more,
they stand you
as not being vain, not even with no fruit*
in the acknowledgement
of our Lord Yah Shua the Meshiah.
*double negative adds emphasis

9 For he in whom these are not enabled
having blindness
lest he see that he forgot the purifying of his first sins.

10 And concerning that especially, my brothers,
be anxious,
that through the hand of your graced works,
you establish your calling and selection:
for when working these you never ever stumble:
11 for thus you are richly given
an entrance into the eternal sovereignty
of our Lord and Saviour Yah Shua the Meshiah.
12 And about these
I neglected not to steadfastly remind you about these
when you also know the graced
reposing upon this truth.

THE FINAL EVANGELISM OF PETRAUS

13 And I presume it just,
as long as I have this body,
to waken you by remembrance:
14 when I know the absenting of my body
— as also our Lord Yah Shua the Meshiah notified me.
Yah Chanan 21:18, 19

15 And I also, having been steadfast to you,
that also after my own exodus
you be working these in remembrance.

16 For when not going after craftily worked parables
we notified you of the power and the coming
of our Lord Yah Shua the Meshiah:
but when being seer*
of his own Rabbi Priesthood
17 — for when he had taken from God the Father
honor and glory
— when a voice came to him
as this from the glory
of the appropriate Rabbi Priesthood,
This is my son — the beloved in whom I will.
*seer: the original word for prophet

18 We also heard this voice from the heavens
coming to him
when having been with him in the holy mountain.

SCRIPTURE PROPHECY

19 And we also have a true word of prophecy
which you work well when you look therein,
as a candle enlightening a dark place
until the day enlightens
and the sun shines in your hearts:
20 when you, first knowing this,
that all prophecy
be not its own release of the scripture:
21 for prophecy never ever came
by the will of the sons of humanity
— except when drawn by the Spirit of Holiness
worded by holy sons of humanity of God.

FALSE DOCTORS AND FALSE PROPHETS

2:1 And there also be false prophets
among the peoples
as also false doctors being within
who bring heresies of destruction
— even denying the Lord who merchandised them
when bringing and hastening destruction
upon their souls
2 and many going after their own foulness:
because of this
they blaspheme the way of truth:
3 and with covetousness
and words of imagination
they merchandise therein
— this judgment from before nullifies not
and their destruction drowns not.

4 For if God spared not upon the angels who sinned
but in fetters of darkness evicted them below,
sheleming them
to be guarded unto the judgment of torment:
5 and spared not upon the first eon
except Nuh the eighth, a preacher of justness,
— guarded when bringing in the flood
upon the eon of the wicked
6 and when burning the cities of Sedum and Amura
and overturned, condemning them
when as an example to the wicked already being set:
7 and also just Lut
— being oppressed by a behavior of foulness
of those having no torah
— and being delivered:
8 for in sight and in hearing,
when inhabiting, being just among them,
day by day
his just soul
being tormented by their works not of the torah.

2 PETRAUS 2, 3

9 Yah Veh knows how to rescue from tribulation
 whoever awes him
 — and the unjust to the day of judgment
 when tormenting and guarding
10 — and especially those,
who, going after the flesh, in the panting of impurity,
 upon despising lordships,
 audacious
 and stubborn
of not quaking when blaspheming the glory.

11 Whereas angels,
 empowered in power of the Rabbi,
 brought not upon them
 the judgment of blasphemy from Yah Veh.
12 And these, as mute living beings,
being by nature, for slaughter and corruption,
 when blaspheming what they know not
 and corrupting in their own corruption:
13 who when being in injustice, reward injustice,
 reckoning it profitable to their pleasure
 being day:
 — defiled and completed with blemishes,
 when rejoicing in their resting, luxuriating:
14 when having eyes filled with adultery
 and sins that expire not
 enticing souls — never reposing
 and a heart trained in covetousness
 having been sons of the curse
15 who, having forsaken the straight way
 and strayed,
 going in the way of Belam the son of Beur
 who loved the rewards of injustice
 and an admonishment
16 being for his own transgression
 — a burro with no voice
who, wording with the voice of the sons of humanity,
 forbad the foolishness of the prophet.

17 These are wells having no water
 — clouds pursued by a gust
 to whom the darkness of dark is guarded:
18 for when wording of terrors of vanity
 they entice with foul pantings of the flesh
 who, for a little fulfilling, were fleeing from them
 who responded in deception.
19 And they profess liberty
 when they have been servants of corruption:
 for by whatever humanity triumphs,
 by this he also is enslaved.

20 For if,
 when fleeing from the foulness of the world
 by the acknowledgement
 of our Lord Yah Shua the Meshiah and our Redeemer,
 and entangle by these, and again be triumphed over,
 their final becomes more evil than the first.
21 For it had been beneficial for them
 not knowing the way of justness,
 or when knowing,
 to turn after from the holy misvah shelemed to them.
22 And this true parable happens to them,
 The puppy returns upon his vomit:
 and the sow that washed,
 to her wallowing in the mud.

Proverbs 26:11

3:1 By this already, my beloved,
 this second epistle, I scribe to you
 — in this I waken — I — by remembrance,
 your clear mind
2 — to be reminded of the words
 previously worded by the holy prophets
 and the misvah of our Lord and Redeemer
 through the hand of the apostles
3 — when knowing this first:
 that in the final days mockers come mocking
 when walking as to their own pantings:
4 and wording,
 Where has been the promise of his coming?
 For from the fathers sleeping,
 all abides thus as from the beginning of the creation.

5 For they will to wander from this:
 the heavens having been from before
 and the earth from the water
 and through the hand of water
 rose by the word of God
6 through the hand of which the world, then being,
 flooded with water and destructed:
7 and the heavens and the earth, now being,
 by his own word are stored
 when being guarded for fire on the day of judgment
 and destruction of the wicked sons of humanity.

8 And this one: Wander not, my beloved,
 that one day with Yah Veh
 having been as a thousand years
 and a thousand years as one day.
9 Yah Veh delays not his promise
 as humanity presumes delay
 — but of patient spirit
 because he wills not that humanity destruct
 — but that all humanity come to repentance.

THE DAY OF YAH VEH

10 And the day of Yah Veh comes as a thief
 in which the heavens suddenly pass
 and the elements, when burning, release:
 and the earth and the works found therein.

11 So when all these release,
 as who is being just
 in holy behavior and fear of Yah Veh
 when awaiting and yearning
12 for the coming of the day of Yah Veh
 wherein the heavens, when proofed by fire, release,
 and the elements, when burning, melt:
13 and the new heavens and the new earth,
 as to his own promise,
 awaits these wherein justness inhabits.

14 Because of this, my beloved, when you await these,
 be caring
 no stigma
 and no blemish
 being found by him in shalom.

15 And the patient spirit of Yah Veh,
 reckoning as redemption
 — as also our beloved brother Paulaus
 as to the wisdom given him scribed to you:

2 PETAUS 3

16 as in all his epistles,
wording therein concerning these:
wherein we have difficulty understanding whatever
— those with no doctrine and no reposing
deviate therefrom
— as also these scriptures of the rest.
are to their own destruction.

17 So beloved, seeing you previously knew these,
guard your soul:
when you go after the deception
of those who have no torah,
you also fall from your own steadfastness.

18 And being greated in grace
and in the knowledge
of our Lord and Savior Yah Shua the Meshiah
and of God the father,
glory to him
also now and evermore.
Amen.

SALUTATION 12

1 Yah Hud,
the servant of Yah Shua the Meshiah
and brother of Yaaqub:
To the peoples — the called in God the Father
and the befriended
in Yah Shua the Meshiah — the guarded:
2 Befriending and shalom and love abound to you.

AGONIZING FOR THE TRUST

3 Beloved, when I work all diligence to scribe to you,
concerning our own inward life,
I have necessity to scribe to you when I convince you
to contest, working for the trust
one time shelemed to the holy.

4 For humanity acquired entrance
— who, from the beginning
were previously inscribed in this condemnation
— wicked humanity
turning the grace of our God into foulness
and having denied the only Lord God
and refusing our Lord Yah Shua the Meshiah.

EXAMPLES OF PAST JUDGMENTS

5 And I will to remind you, when notifying you all,
when Yah Veh at one time,
having rescued the peoples from the land of Mesrein
and two, having destroyed those who trusted not:

6 and the angels who guarded not their origin
but forsook their own habitation
unto the judgment of that great day
in bonds, not well known, guarded under darkness,
7 as Sedom and Amura
and the surrounding cities in the image of these
— whoring and going after other flesh
being placed under example of eternal fire
when condemned to judgment.

8 In image, these also,
inflaming dreams
indeed fouling the flesh
and rejecting lordships
and blaspheming glories.

9 And Mika El the hierarch angel
when judging with the devouring accuser
wording because of the body of Moses
dared not bring upon him the judgment of blasphemy
but worded, Yah Veh rebuke within you!

10 And these blaspheme whom they know not
and who naturally, as mute living beings,
being convinced, corrupt therein.

11 Woe to them that go the way of Qaein
— and after the wandering of Belam
in flame for the reward
— and in the resistance of Qurah, destruct.

12 These, who have rest,
when defiling, gulp with you,
when not fearing, shepherd their souls
clouds — not of rain
that wander by the winds
trees with expired fruit having no fruit
twice deathified
ascended from the root,
13 forceful waves of the sea
through the hand of foam showing shame
stars of the deceiver
for whom this darkness of dark is guarded to the eons.

14 And these also prophesied
he, having been the seventh from Adam,
Henuk, when wording,
Behold, Yah Veh comes with his holy myriads,
15 to work judgment upon all
and admonish all souls
because of all they wickedly worked
and because of all their hard words
that wicked sinners have worded.
Deuteronomy 33:2

16 These are they who murmur and blame every will
when walking as to their own pantings
and their mouth wording terror
— glorifying faces because of benefit.

REMEMBERING THE WORDS PREVIOUSLY WORDED

17 And you, my beloved,
remember the words previously worded
by the apostles of our Lord Yah Shua the Meshiah
18 — being worded to you
that in the final time there be those who mock
as to their own pantings, going after wickedness
19 — these who have distinguished
— soulical, not having the Spirit.

20 And you, my beloved,
build again your own holy trust from the beginning
when praying in the Holy Spirit,
21 guarding your souls in the love of God
when awaiting the mercy
of our Lord Yah Shua the Meshiah
unto our own eternal life.

22 And of them indeed,
seize from the fire
23 — and when they repent
befriend over them in fear
— when hating even the linen defiled by the flesh.

BENEDICTION

24 And to him who is able to guard you
— no stumbling
and no stigma
and to stand you, no blemish
25 — to the only wise God our Redeemer
through the hand of Yah Shua the Meshiah, our Lord,
in front of his glory — with cheer to him,
glory
and dominion
and honor
and the Rabbi Priesthood
also now and in all eons.

Amen.

THE WORD OF LIFE

1:1 We evangelize to you
that having been from the beginning,
— what we heard and saw with our eyes
— what we saw and our hands touched
having been the word of life.

2 And the life manifested
and we saw and witnessed
and preach to you this eternal life
having been unto the Father and manifested to us:
3 and what we saw and heard
we also notify to you being partaker with us:
and we have our partaking with the Father
and with his Son Yah Shua the Meshiah:
4 and we scribe these to you
that our cheer in you be shelemed.
5 And this is the evangelism
we heard from him and evangelize to you
— that God is light
and all — all darkness — he has not within.

6 And if we word we have a partaking with him
and walk in darkness,
we are false and discipline not the truth:
7 and if we walk in the light,
as he has the light,
we have partaking with one another
— and the blood of Yah Shua his Son
purifies us from all our sins:
8 and if we word of not having sin
we deceive our souls and have not truth within:
9 and if we profess our sins,
he is trustworthy and just to forgive our sins
and to purify us from all unjustness:
10 and if we word that we sin not
we work him false and have not his word unto us.

YAH SHUA THE MESHIAH, THE PARACLETE

2:1 My sons,
I scribe these to you that you not sin:
and if a human sins
we have a Paraclete unto the Father
— Yah Shua the Meshiah the just:
2 for he is the hallowing over the face of our sins
— and not for ours only,
but also for all the world.

3 And in this we perceive that we know him
— if we guard his misvoth.
4 For whoever words of having knowledge of him
— and guards not his misvoth
he is false and has not the truth within:
5 and whoever guards his word
truly in this the love of God is shelemed:
for this we know that we are in him.
6 Whoever words of having him within,
needs to walk his own walk.

7 My beloved,
I scribe no new misvah to you,
but an antiquated misvah
having been from the beginning:
and the antiquated misvah
is the word you have heard.

8 Again, I scribe a new misvah to you
having been true in him and in you
— because the darkness passes
and the true light begins to manifest.

9 Whoever words of having the light
and hates his brother
has darkness until now:
10 and whoever loves his brother abides in the light
and he has no offense within:
11 and whoever hates his brother
has darkness and walks in darkness
and knows not where he goes
— because darkness blinds his eyes.

12 I scribe to you sons,
that your sins are forgiven because of his name:
13 I scribe to you fathers,
that you have known him having been from beginning:
I scribe to you lads,
that you have triumphed over the evil:
I scribe to you lads,
that you have known the Father:
14 I scribe to you fathers,
that you have known him
who has been from the beginning:
I scribe to you lads,
because you are powerful
and the word of God releases within you
and you have triumphed over evil.

LOVING THE EONS

15 Befriend not the eon
and not whatever is has within:
for whoever befriends the eon
has not the love of the Father within.
16 For all the eon has within
— the panting of the body
and the panting of the eyes
and the boasting of the eon
— these be not of the Father,
but of self — of the eon.
17 And the eon passes
and its pantings
— and whoever works the will of God
abides to the eons.

THE FALSE MESHIAHS

18 My sons, it is the final time:
and as to whatever you have heard
— that a false meshiah comes
— and now there be many false meshiahs:
and by this we know it is the final time.
2 Yah Chanah 7

19 They went from us, but not being of us:
for if they had been of us
they had been abiding with us:
but they went from us
not acknowledging as being of us.
20 And you have an anointing from the Holy
and you discern all humanity.
21 I scribe not to you
that you know not the truth
— but that you know it,
and that all falsehood be not of the truth.

22 Who is false?

Unless if
— whoever denies Yah Shua as not being the Meshiah
— this is the false Meshiah:
he who denies the Father also denies the Son.
2 Yah Chanah 7

23 And whoever denies the Son
also trusts not the Father:
whoever professes the son
also professes the father.

24 And you,
what you have heard from before
abides unto you:
for if that abides unto you
— what you have heard from before
you also abide in the father and in the son.

25 And this is the promise he professed to us
— eternal life.

26 And I scribe these to you
because of them who deceive you.

27 And also you, if you abide unto him,
with the anointing you took from him
you need no human to doctriate you
— except as the anointing you have from God
doctrinates you concerning all
— and is true and has no falsehood within:
and as he has doctriated you, abide in him.

28 And now my sons, abide in him:
so that when he manifests himself
we shame not of him
but that there be manifestation of face at his coming.

29 If you know that he is just,
you know that all who work justness be of him.

THE LOVE OF THE FATHER

3:1 And see how much
— how vast the love of the father toward us
— he who called us even worked us unto being sons:
because of this the world knows us not
because it knows him not.

2 My Beloved,
now we are the sons of God
— and it manifests not — until now
what we are preparing to become
— and we know that when he manifests
we become in his image:
and we see him as he has been

3 — and all who have this hope concerning him
purify their soul — as he is pure

4 — and whoever works sin does unjustness
for all sin is unjustness.

5 And you know
that he manifested himself to take sins
— he having no sin within:
and all who abide in him sin not:
and all who sin have not seen him and know him not.

7 My sons, may humanity not deceive you:
whoever works justness is just
— as also the Meshiah having been just.

8 He doing sin is of Satan
— because from the beginning Satan was a sinner.
Because of this we see the Son of God
— to release the works of Satan.

9 All who are birthed of God work not sin
because of having his seed within:
and are not able to sin — being birthed of God.

10 In this they are separated
— the sons of God from the sons of Satan:
all not working justness and not loving brother
have not been of God

LOVING ONE TO ONE

11 This is the misvah you heard from before
— to love one to one:
12 — not as Qaein, having been of evil,
who slaughtered his brother:
and because why slaughtered he him?

Unless
because of his works being evil
and those of his brother, just.

13 Marvel not, my brothers, if this eon hates you.
14 We — we know
that we have departed from death to life
— in this: that we love our brothers.
Whoever love not their brother abide in death:
15 for all who hate their brother
are slaughterers of humanity
— and you know that all slaughterers of humanity
are not able to abide in life eternal.

16 In this we know his love toward us
— that he gave his soul in our stead:
and it is also just
concerning the face of our brothers
that we give our souls.

17 And whoever has the acquisitions of this eon
and sees his brother needing
and withholds his befriending from him
— how has he the love of God within?

18 My sons,
love not one to one with words and with tongue:
but in works and in truth.

19 And this we know, having been of the truth,
confiding our hearts before him
20 — that if our heart despises us,
how much our Rabbi God
who knows all of our heart.

21 My Beloved,
if our hearts despise us not,
our faces manifest before God:
22 And all that we ask, we take of him,
because we guard his misvoth
and do well in front of him.

23 And this is his misvah:
that we trust in the name of his Son
Yah Shua the Meshiah
and love one to one as he misvahed.

24 And whoever guards his misvoth
is guarded within
and he lodges within:
— and in this we understand that he lodges within us
— by the Spirit whom he gave us.

FALSE PROPHETS AND FALSE MESHIAHS

4:1 My Beloved,
trust not all the spirits,
but be discerning the spirits
— whether they have been of God:
because many false prophets
have gone into the world.

2 In this you know the Spirit of God:
every spirit professing
Yah Shua the Meshiah having come in the flesh
is of God:

1 YAH CHANAN 4, 5

3 and every spirit not professing
Yah Shua having come in the flesh
has naught of God:
and this is of the false Meshiah
whom you heard he is coming,
and now already of having been in the world
2 Yah Chanah 7

4 And you of God — you having been sons
and you having triumphed over them
— because greater is he who is in you
than he who is in the world —
5 and these are of the world:
because of this:
they word of the world and the world hears them.

6 And we are of God — we:
they who know God hear us
and they who are not of God have not heard us:
by this we understand the spirit of truth
and the spirit of deception.
7 My Beloved, love one to one:
because love is of God:
and all who love
are birthed of God and know God
8 because God is love.

All who love not, know not God:
9 In this the love of God manifests unto us:
God apostolized his only birthed Son into the world
— that we, through him, live.
10 In this has been love:
— not that we be loving God
but he — loving us and apostolizing his Son
— a hallowing concerning the face of our sins.

11 My beloved, if we thus love God
we are also indebted to love one to one.
12 Humanity has never ever seen God.
And if we love one to one
God abides in us and his love fulfills in us.
13 In this we know
that we abide in him and he in us:
by his Spirit he has given us:
14 and we see and witness
that the Father apostolized the son
— Redeemer of the world.

15 All who profess Yah Shua
— that he is the Son of God,
God abides in him, and he abides in God.
16 And we
— we trust and know the love God has with us:
for God is love:
and all who abide in love
abide in God — and God in him.
17 And in this he shelems his love with us
— that we have manifestation of face
in the day of judgment:
because as he has been,
thus also we have been in this world.

18 Love has no fear
but shelemed love casts fear out
because fear is fearsome:
and whoever frightens
has not been shelemed in love.
19 So we love God because he first loved us.

20 And if human words, I love God!
— and hates his brother, he is false:
for he who sees his brother and loves him not,
how is he able to love God whom he sees not?
21 And we have taken this misvah from him:
All who love God also loves his brother.

TRIUMPHING THE WORLD

5:1 All who trust Yah Shua
as having been the Meshiah
is birthed of God:
and all who love his begetter
also love him of whom he birthed.
2 And in this we know that we love the sons of God:
— when we love God and work his misvoth.
3 For this is the love of God:
to guard his misvoth
— and his misvoth are not heavy.
4 Because all who are birthed of God
triumph the world:
and this is the triumph that triumphs the world
— our trust.

5 For who is he who triumphs the world
— except he who trusts
that Yah Shua is the Son of God?

6 This is he who came through water and blood
— Yah Shua the Meshiah:
not being water only,
but water and blood:
7 and the Spirit witnesses,
because of the Spirit having the truth:
8 and there are three witnesses:
Spirit
and water
and blood:
— and the three are one.

9 If we take the witness of the sons of humanity,
how much greater the one witness of God
— and this is the witness of God
that he witnesses concerning his Son.
10 All who trust in the Son of God
have this witness in their soul:
all who whoever trust not God
work him false
— for not trusting the witness
that God witnessed concerning his Son.

11 And this is the witness:
that God gives us eternal life
and we have this life in his Son.
12 All who take the Son also take life:
and all who take not the Son of God have not life.

13 I scribe these to you
that you know you have eternal life
— you who trust in the name of the Son of God.
14 And this is the boldness we have toward him
that all we ask of him as to his will,
he hears us:
15 and if we are convinced that he hears us
concerning whatever we ask of him
we are confident to take of him
— already having the petitions we ask of him.

1 YAH CHANAN 5

16 If humanity sees his brother sin a sin
not condemned to death,
have him ask:
and he gives him life
— whoever has not been sinning as to death:
for those having a sin to death,
I seek of humanity, be not concerned of this word.
17 For all injustice is sin
and there has been a sin not being to death.

18 We know that all who are birthed of God sin not:
for they who are birthed of God guard their soul:
and evil approaches them not.

19 We know that we are of God
and all the world is set in evil.

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20 And we know that the Son of God has come
and gives us knowledge to know the true:
and be in him, the true
— in his Son Yah Shua the Meshiah:
this is the God, the true, and eternal life.

21 My sons,
guard your souls from fear of idols.

2 YAH CHANAN

SALUTATION

1:1 The elder:
To the select lady* and her sons
whom I love — I in truth.
*lady: Yaunait: feminine of Lord
And not being me only
— but all who know the truth
2 because of the truth that abides within us
and having been with us to the eons.
3 Grace be with you
and befriending and shalom
from God the Father
and from our Lord Yah Shua the Meshiah
the Son of the Father
in truth and in love.
4 I cheer much
to find some of your sons walking in truth,
as we took a misvah from the Father.
5 And now may I persuade you, lady,
not as scribing a new misvah to you,
but that having been from the beginning
— that we love one to one:
6 and having this love
— walking as to his misvoth
— having this misvah,
as to what you heard from the beginning
— to be walking therein.
THE ANTIMESHIAH
7 Because many deceivers go into the world,
who profess not
that Yah Shua the Meshiah has come in the flesh:
this has been a deceiver and an antimeshiah.
1 Yah Chanán 2:18, 22; 4:3
8 Heed your souls
— that you destroy not what you worked
but that you be rewarded a reward of shalom.
9 All who transgress
and abide not in the doctrine of the the Meshiah
have not God within:
they who abide in his doctrine
these have the Father and the Son.
10 If a human comes to you
and brings not this doctrine,
take him not into your house
and word not to him, Cheers!
11 For whoever words to him, Cheers to you!
partakes of his evil works.
FINAL SALUTE
12 When there has been much
I have to scribe to you.
I seek not through the hand of roll and ink
— but I hope to come to you
and word mouth to mouth
that our own cheer be shelemed.
13 Saluting shalom to you:
The sons of your select sister.
Grace with you.
Amen.

3 YAH CHANAN

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1:1 The elder:
To the beloved Gayiwas,
whom I love — I in truth:
2 Our beloved, I pray for you in all
— concerning you prospering and being healthy
as whatever your soul prospers:
3 For I cheered much
when the brothers came and witnessed
concerning the truth of you:
as when you walk in truth.
4 For I have no greater cheer than these
— than to hear that my own sons walk in truth.
WORKING IN TRUST
5 Our beloved, work in trust
when you visit unto the brothers
and especially to those having strangers
6 — who witness concerning your love
in front of all the congregation
— to whom you work well
providing as to what is appropriate to God.
7 For in the stead of his name they went
when taking naught whatever from the peoples.
8 So we are indebted to take as these
— being helpers for the truth.
9 I sought, scribing to the congregation,
but he who befriends being first among his own,
— that Diyautrepis takes us not.
10 Because of this, if I come,
I remind him — the works he works
— razing evil words to us:
and when these sufficed not
he took not the brothers
and forbade those who took
— and ejected them from the congregation.
11 Our beloved, liken not to evil, but to the graced:
they who work the graced have been of God:
they who work evil have not seen God.
12 Concerning Demtriaus
I have witness from all humanity
and from the congregation
and from the truth also:
and we witness
and you know that our witness is true.
FINAL SALUTE
13 There has been much to scribe to you,
but I seek not through the hand of reed and cane
to scribe to you:
14 and I hope to see you quickly
and word mouth to mouth.
Shalom be with you.
The friends salute shalom to you.
Salute shalom to the friends
— every human by name.

PROLOGUE 11

1:1 The manifestation* of Yah Shua the Meshiah
 that God gave to him
 to show to his servants what quickly gives to be:
 and he notified when apostolizing
 through the hand of his angel
 to his servant Yah Chanan:
 2 who witnessed to the word of God
 and to the witness of Yah Shua the Meshiah
 of all — whatever he saw.
 *see Word Summaries

THE FIRST GRACE

3 Graced — whoever recalls
 and whoever hears the words of this prophecy
 and guards whatever is scribed therein
 for the time approaches.

SALUTATION FROM THE TRIUNE GOD:

4 Yah Chanan,
 to the seven congregations in Asiya:
 Grace to you and shalom,

GOD THE FATHER

from him having,
 and having been,
 and coming:

GOD THE SPIRIT

and from the seven Spirits in front of his throne:

GOD THE MESHIAH

5 and from Yah Shua the Meshiah
 — the trustworthy witness
 and the firstbirthed from the dead
 and the hierarch of the sovereigns of the earth
 — he who loved us
 and released us from our sins by his blood
 6 and worked us a priestly sovereignty
 unto his God and Father:
 glory to him and dominion to the eons of the eons.

Amen.

7 Behold, he comes with clouds:
 and all eyes see him
 and also they who pierced him:
 and all tribes of the earth danced because of him.

Yes, Amen.

8 I — the alaph* and the tau*
 words Yah Veh,
 he having,
 and having been,
 and coming
 — Holder of All.
 *the first and last letters of the Aramaic Alphabet

THE SEVEN SCRIBINGS

9 I, Yah Chanan, your brother and son,
 partaker in the tribulation
 and in the endurance of Yah Shua the Meshiah,
 being on the island called Patmaus
 because of the word of God
 and because of the witness of Yah Shua the Meshiah.
 10 I, being in Spirit on the day of First Shabbath,
 and I hear from behind me a great voice as a shophar,

wording,

Whatever you see, scribe in a scripture
 and apostalize it to the seven congregations
 — to Ephesaus
 and to Semurna
 and to Pergamaus
 and to Thewatira
 and to Sardis
 and to Philadelphiya
 and to Ladiqiya.

12 And I turn to acknowledge the voice
 that words with me:
 13 and when I turn, I see seven menorah of gold,
 and midst the seven menorah
 an image as of a Son of humanity
 and clothed with an ephod
 and bound to the breasts with a band of gold:
 14 his head and his hair
 — white as wool — as snow:
 and his eyes as a flame of fire:
 15 and his feet
 in the image of copper of Lebnya heated in a furnace:
 and his voice
 as the voice of many waters:
 16 and having in his right hand, seven stars:
 and going from his mouth, a sharp spear:
 and his sight, as the sun showing its power.

17 And when I see him, I fall about his feet as dead
 and he places his right hand upon me, wording,
 Awe not — I, having been the first and the final
 18 — the living have been dead,
 and behold, I am living to the eons of the eons
 Amen
 and having the keys of death and of sheol.
 19 So scribe what you see
 and those having been
 and being prepared after these:
 20 the mystery of the seven stars
 that you see upon my right
 and the seven menorah:
 the seven stars are the angels
 having the seven congregations:
 and the seven menorah of gold that you see
 are the seven congregations.

THE SEVEN CONGREGATIONS:
 THE FIRST SCRIBING

2:1 To the angel of the congregation of Ephesaus,
 scribe:
 Thus words he
 who holds the seven stars in his hand
 who walks among the menorah of gold:

2 I know your works
 and your labor
 and your endurance:
 and that you are not able to bear evil:
 and you test them who word by their souls
 that they have apostles
 and they have not
 — and you have found them false:
 3 and you have borne endurance
 because of my name
 and not belabored.

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4 But I have this concerning you
that you forsook your first love.
5 Remember from where you went
and work the first works:
and if not
I come upon you and quake your menorah
unless you repent.

6 But this you have:
that you hate the works of the Niquilita
those I hate — I.

7 Whoever has ears,
hear what the Spirit words to the congregations:
and whoever triumphs,
I give to eat of the tree of life
having been in the paradise of God.

THE SECOND SCRIBING

8 And to the angel of the congregation of Semurna,
scribe:
Thus words the first and the final
— he having been dead and lives:

9 I know your tribulation and poverty
— but you are rich:
and the blasphemy of those
who word in their souls, Yah Hudaya!
— when not having been Yah Hudaya,
but the congregation of Satan.

10 Awe not of whatever you are prepared to suffer:
behold,
the devouring accuser is ready to cast some of you
in the house of confinement
— being to test you:
and you have tribulation ten days:
be trusting until death
and I give you a wreath of life.

11 Whoever has ears,
hear what the Spirit words to the congregations:
whoever triumphs
hurts not from the second death.

THE THIRD SCRIBING

12 And to the angel of the congregation in Pergamos,
scribe:
Thus words he
who has the sharp two—edged sword:

13 I know where you inhabit
— the place of the throne of Satan:
and you hold my name
and deny not my trust:
— and in the days you contended and witnessed
— my own trustworthy
— because all my own witnesses are trustworthy
— who being of you, was slaughtered.

14 But I have a little concerning you,
having those there
who hold the doctrine of Belam
who doctrinated Balaq
to place an offense in front of the sons of Isra El
— to eat idol sacrifices and to whore.

15 Thus you also have those
who hold the doctrine of the Niquilita likewise.

16 So repent:
and if not I come upon you straightway
and approach them with the sword of my mouth.

17 Whoever has ears,
hear what the Spirit words to the congregations:
Whoever triumphs
I give of the secreted manna:
and give him a white quartz:
and upon the quartz, a new name
— that scripture that no human knows
— except whoever takes.

THE FOURTH SCRIBING

18 And to the angel of the congregation
in Thewatira,
scribe:
Thus words the Son of God
he who, having eyes as a flame of fire,
and his feet as copper of Lebnya:

19 I know your works
and your love
and your trust
and your ministry
and your endurance
— and your final works more than the first.

20 But I have much concerning you,
because you allow that woman Yezabil
who words upon her soul that she is a Prophetess
to doctriate and to deceive my servants
to whore and to eat sacrifices of idols:

21 and I gave her a time for repentance
and she willed to not repent of her whoredom,

22 Behold, I place her on a pad
and whoever adulterizes with her
into great tribulation
— unless they repent of their works:
and I slaughter her sons to death:
so that all the congregations know that I
— I examine the reins and the heart:
and I give to all humanity of you as to your works.

24 I word to you and to the rest in Thewatira
— all who have not this doctrine
— who know not the depths of Satan, as they word,
I place no other burden upon you:
so that, whatever you have,
hold until I come.

26 And whoever triumphs
and guards my works,
I give him sultanship concerning the peoples:
to shepherd them with a scepter of iron
to crush as the vessels of a potter:
for thus I — I took from my Father:
and I give him the star of the dawn.

29 Whoever has ears,
hear what the Spirit words to the congregations.

THE FIFTH SCRIBING

3:1 And to the angel of the congregation in Sardis,
scribe:

Thus words he
having the seven Spirits of God
and the seven stars:
I know your works
and the name that you have
and that you are alive
and that you are dead.

2 Be watching
and raise the rest who are being prepared to die:
for I have not found your works shelemed before God.

3 So remember how you heard and took
— and heed and repent:
and if you watch not
I come upon you as a thief:
and you know not
what hour I come upon you.

4 But I have a few names in Sardis
who defile not their garments
and they walk in front of me in white
and they are worthy.

5 Whoever triumphs thus clothes in white garments
and I wipe not his name from the scroll of life
and I profess his name in front of my Father
and in front of his angels.

6 Whoever has ears,
hear what the Spirit words to the congregations.

THE SIXTH SCRIBING

7 And to the angel
of the congregation in Philadelphiya,
scribe:

Thus words the holy, the true,
who has the keys of David
— who opens, and has no one to hold
— and holds, and has no one to open:

8 I know your works:
and behold,
I give an open portal in front of you
that humanity is not able to hold
because you have a little power
and guard my word
and deny not my name.

9 Behold,
I give them of the congregation of Satan
who word upon their souls to be Yah Hudaya
— and are not, but falsify:
behold,
I work them to come and worship in front of your feet
and to know that I have loved you.

10 Concerning you
guarding the word of my endurance,
and I guard you from the testing
prepared to come upon all the habitable earth
to test the inhabitants on the earth.

11 Behold, I come straightway:
hold what you have
so that humanity not take your wreath.

12 Whoever triumphs
I work a pillar in the nave of my God
and they go not outside again:
and I scribe upon them the name of my God
and the name of the city of my God
— the new Uri Shelem descending from my God
and my own new name.

13 Whoever has ears,
hear what the Spirit words to the congregations.

THE SEVENTH SCRIBING

14 And to the angel of the congregation of Ladiqiya,
scribe:

Thus words the Amen
who witnesses — trustworthy and true
and the beginning of the creation of God:

15 I know your works
— you — not cold, not hot:
you need to either be cold or be hot.

16 So having been tepid
and not cold, not hot,
I am prepared to turn you from my mouth:

17 because you have worded
that you are rich and enriched
— and concerning whatever, you need naught
— and you acknowledge not
that you are weak and miserable and poor and naked:

18 I counsel you to merchandise of me
gold proofed by fire to enrich you
and white garments to clothe you
lest you expose the shame of your nakedness
— and paint with salve to see.

19 Whomever I befriend
I admonish and I instruct:
so envy and repent.

20 Behold, I stand over the portal and knock:
if humanity hears my voice and opens the portal
and I enter and sup with him — and he with me.

21 Whoever triumphs,
I give to sit with me upon my own throne:
as I triumphed
and sit with my Father upon his own throne.

22 Whoever has ears,
hear what the Spirit words to the congregations.

IN SPIRIT, IN THE HEAVENS

4:1 From after these I see, and behold,
a portal opening in the heavens:
and the voice that I hear
as a shophar wording with me
wording, Ascend here,
and I show you what gives, being after these*.
*some misplace "being after these" at the beginning of verse 2

2 And being after these,*
and straightway, I being in spirit,
and behold, a throne set in the heavens,
and one seated upon the throne:

3 and he seated,
was as the image, the semblance
of a stone of jasper and of sardius
and a rainbow of a cloud surrounding the throne
the image, the semblance of an emerald:

MANIFESTATION 4, 5

4 and surrounding the throne,
 twenty and four thrones:
 and upon the thrones, twenty and four elders seated
 — clothed in white garments:
 and upon their skulls, wreaths of gold:
 5 and from the throne
 go thunders and lightnings and voices:
 and seven lamps of fire
 burning in front of the throne
 — having the seven Spirits of God:
 6 and in front of the throne
 a sea of glass as the likeness of ice:
 and midst the throne and surrounding the throne
 four living beings full of eyes
 from in front and from behind.

7 And the first living being,
 like a lion:
 and the second living being,
 the image of a calf:
 and living being three,
 having a face as a son of humanity:
 and living being four,
 the image of an eagle flying.
 8 The four living beings
 each one of them standing
 having from its claws and above
 six wings round about
 — and within, filled with eyes:
 and they have no hushing day and night,
 wording, Holy, holy, holy,
 Yah Veh God, Holder of All,
 who having been
 and who being
 and coming.

Yesha Yah 6:12

9 And when the four living beings give glory
 and honor and reception of grace*
 to him seated upon the throne
 living to the eons of the eons
 — amen
 *reception of grace: eucharist
 10 the twenty and four elders fall
 in front of him seated upon the throne,
 and worship to the eons of the eons
 — amen
 — he who is living
 and place their wreaths in front of the throne,
 wording,
 11 You are worthy, O Yah Veh God,
 to take glory and honor and power
 because you created all
 and through your will they have been created.

THE SEVEN SEALED SCRIPTURES

5:1 And I see upon the right of him
 seated upon the throne
 a scripture engraved from inside and from outside
 sealed with seven seals.

2 And I see another angel — powerful
 preaching with a resounding voice,
 Who is worthy to open the scripture
 and to release the seals?

3 And no one has been able
 in the heavens
 and not on earth,
 and not from under the earth
 to open the scripture
 and to release its seals and see.

4 And I am weeping much,
 because of no one having been found
 worthy to open the scripture
 and to release its seals.

5 And one of the elders words to me,
 Weep not!
 Behold, the Lion triumphs
 — of the tribe of Yah Huda, the root of David
 to open the scripture and its seals.

6 And I see midst the throne
 and of the four living beings
 and of the elders
 — a lamb rising — as slaughtered
 — having seven horns and seven eyes
 who has the seven Spirits of God
 apostolized to all the earth.

7 And he comes and takes the scripture
 from the hand of him seated upon the throne:
 8 and when he takes the scripture
 the four living beings and twenty and four elders
 fall in front of the lamb
 — when each of them having a guitar
 and a platter of gold full of ointment
 which have the prayers of the holy:
 and they glorify a new glory, wording,
 9 You are worthy to take the scripture
 and to release the seals thereof
 upon having been slaughtered
 and having merchanded us to God by your blood
 from all tribes and peoples and nations:
 10 and worked us to God
 — a sovereigndom and priests and sovereigns
 to reign upon the earth.

11 And I see and I hear
 as the voice of many angels around the throne:
 — and the living beings and the elders:
 and their number having been myriads of myriads
 and thousands of thousands
 12 — wording with a resounding voice,
 Worthy is the slaughtered lamb
 to take empowerment and riches and wisdom
 and power and honor and glory and eulogy.

13 And all creatures in the heavens
 and on the earth and from under the earth
 and having been on the sea and all therein
 I hear wording
 to him seated upon the throne and to the lamb,
 Eulogy and honor and glory and dominion
 to the eons of the eons.

14 And the four living beings word, Amen!
 And the elders fall and worship him.

THE FIRST SEAL

SEAL SIX

6:1 And I see
when the lamb opens one of the seven seals
and I hear one of the four living beings
wording as the voice of thunder,
Come and see.

2 And I hear and I see, and behold, a horse — white:
and he seated upon him having a bow
and he is given a wreath
and he goes triumphant
— and triumphs and triumphs.

THE SECOND SEAL

3 And when he opens the second seal
I hear the second living being wording,
Come.

4 And a horse goes — fiery:
and he seated upon it
is given to take shalom from the earth:
— that they slaughter one another:
and he is given a great sword.

SEAL THREE

5 And when he opens seal three
I hear living being three wording,
Come.

And behold, a horse — black:
and he seated on him having a balance in his hand.

6 And I hear a voice from among the living beings,
wording,
A measure of grain for a dinara
and three measures of barley for a dinara:
and the fermented wine and the ointment, hurt not.

SEAL FOUR

7 And when he opens seal four
I hear the voice of the living being, wording,
Come.

8 And I see a horse — green:
and the name of him seated upon him, Death
— and sheol follows him.

And he is given sultanship
over a fourth of the earth
to slaughter by the sword and by famine and by death
and by the living beings of the earth.

SEAL FIVE

9 And when he opens seal five
I see from under the sacrifice altar
the souls that were slaughtered
because of the word of God
and because of the witness of Yah Shua
they had been having.

10 And they shout with a great voice, wording,
Until when, Lord, holy and true,
judge you not, and avenge us
from the inhabitants of the earth?

11 And each of them is given a robe of white
and they are worded to rest a while
for a season — a little time
until that fulfills
that also their comrades and their brothers
prepare to be slaughtered as also they.

12 And I see when he opens seal six
and behold, a great quake becomes,
and the sun becomes black as a saq of hair
and all the moon becomes as blood
13 and the stars of the heavens fall upon the earth
as a fig tree casting her unripe figs
when quaked by a powerful wind
14 and the heavens separate
rolled up as scriptures
and all the mountains and all the islands
quake from their places
15 and the sovereigns of the earth
and the great and the hierarchs of thousands
and the rich and the empowered
and all the servants and the sons of liberation
secrete their souls in grottos
and in the rocks of mountains
16 — wording to the mountains and rocks,
Fall upon us and secrete us
from in front of the face of the lamb
17 because the great day of wrath is come
and who is able to stand?

ONE HUNDRED FORTY—FOUR THOUSAND SEALED

7:1 And from after these I see four angels
standing upon the four corners of the earth
and holding the four winds
that the winds puff not upon the earth
and not upon the sea
and not upon all trees.

2 And I see another angel
ascending from the rising of the sun
having the seal of the living God:
and he shouts with a resounding voice
to the four angels
to whom are given to hurt the earth and the sea,
and he words,
3 Hurt not the earth
not the sea
and not even the trees
until we seal the servants of God between their eyes.

4 And I hear the number sealed:
— one hundred and forty and four thousand
of all the tribes of Isra El:
5 of the tribe of Yah Huda twelve thousand:
of the tribe of Rubeil twelve thousand:
of the tribe of Gad twelve thousand:
6 of the tribe of Ashir twelve thousand:
of the tribe of Naphtali twelve thousand:
of the tribe of Menash Sheh twelve thousand:
7 of the tribe of Shimun twelve thousand:
of the tribe of Isakar twelve thousand:
of the tribe of Levi twelve thousand:
8 of the tribe of Zebaulaun twelve thousand:
of the tribe of Yauseph twelve thousand:
of the tribe of Ben Yamin twelve thousand.

THE MULTITUDE FROM THE GREAT TRIBULATION

9 And afterwards I see a vast congregation
— who no one has been able to number
of all peoples and tribes and nations and tongues
standing in front of the throne and in front of the lamb
clothed with robes of white
and phoinix in their hands:
10 and shouting with a great voice, wording,
Salvation to our God seated upon the throne
and to the lamb.

MANIFESTATION 7 — 9

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11 And all the angels stand
surrounding the throne
and the elders and the four living beings
— and they fall in front of the throne upon their faces.
12 when wording, Amen!
Glory and eulogy and wisdom and reception of grace
and honor and power and might
to our God to the eons of the eons.
Amen.

13 And answering, one of the elders words to me,
Who are these clothed in robes of white?
And from where came they?

14 And I word to him, you Lord, you know.

And he words to me,
These are those who come from great tribulation
who washed their robes
and whitened them in the blood of the lamb:
15 because of this
they have been in front of the throne of God
and minister to him day and night in his nave:
and he seated upon the throne rests upon them.
16 They famish not and thirst not
and the sun falls not upon them,
and not all scorch:
17 because the lamb midst the throne
shepherds them
and leads them near life
and near to the eyes of waters
and wipes all tears from their eyes.

SEAL SEVEN

8:1 And when he opens seal seven
a hush becomes in the heavens
as the space of half an hour.

THE SEVEN SHOPHARS

2 And I see seven angels in front of God — standing
and they are given seven shophars:
3 and another angel comes
and stands upon the sacrifice altar
having a censer of gold:
and he is given much ointment
to give with the prayers of all the holy
upon the golden sacrifice altar in front of the throne:
4 and the vapor of the ointment ascends
with the prayers of the holy
from the hand of the angel in front of God:
5 and the angel takes the censer
and fills it from the fire upon the sacrifice altar
and casts it upon the earth:
and there become thunderings
and voices
and lightnings
and quakes:
6 and the seven angels upon the seven shophars
prepare their souls to blast.

THE FIRST BLAST

7 And the first blasts
and there becomes hail and fire mingled with water
and they are cast to the earth:
and a third of earth burns
and the third of trees burn
and all herbage of the earth burns.

THE SECOND BLAST

8 And the second angel blasts
and as a great mountain burning with fire
falls into the sea:
and the third of the sea becomes blood:
9 and they die
— a third of all the creatures in the sea
that have a soul within
and the third of the sailers corrupt.

BLAST THREE

10 And angel three blasts
and a great star falls from the heavens
burning as a flame:
and it falls upon the third of the streams
and upon the eyes of the waters:
11 and the name of the star is worded, Apsinthion:
and the third of the waters become as apsinthion:
and an abundance of the sons of humanity die
because the waters embitter.

BLAST FOUR

12 And angel four blasts
and strikes a third of the sun
and a third of the moon
and a third of the stars:
and a third of them darken
and a third of the day shows not
and likewise the night.

THE THREE WOES

13 And I hear one eagle flying in the heavens,
wording,
Woe, woe, woe, to the inhabitants of the earth
from the voice of the shophars
of the three angels preparing to blast!

BLAST FIVE

9:1 And angel five blasts
and I see a star
having fallen from the heavens upon the earth
and he is given the key of the well of the abyss:
2 and smoke ascends from the well
as the smoke of a great furnace kindled:
and the sun and the air darken
from the smoke of the well.
3 and from the smoke, locusts go upon the earth:
and they are given sultanship
as the scorpions of the earth have:
4 and it is worded to them,
Hurt not the herbage of the earth or all green
— not even the trees
— except if the sons of humanity
have not the seal of God between their eyes.

5 And they are given
— not to slaughter
— but to torment them five months:
and their torment is as the torment of a scorpion
when it falls upon humanity.

6 And in those days the sons of humanity seek death
and find not:
and pant to die
and death flees from them.

MANIFESTATION 9 — 11

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THE OPEN SCROLLETTE

7 And the image of the locusts
— as the image of horses preparing for battle:
and upon their heads as a wreath
— an image of gold
and their faces as faces of humans:
8 and having hair as hair of women
and teeth as lions:
9 and having breastplates as breastplates of iron:
and the voice of their wings as the voice of chariots
— of many horses racing to battle:
10 and having in their tails an image as of a scorpion
and stings in their tails:
and their sultanship
is to hurt the sons of humanity five months.

11 And they have a sovereign over them
— the angel of the abyss
— his name in Hebrait, Abadu,
and in Aramit has the name, Apollyon.

12 Woe one goes:
behold, again, two woes come.

BLAST SIX

13 After these, angel six blasts
and I hear one voice
from the four horns of the sacrifice altar of gold
in front of God,
14 wording to the sixth angel having the shophar,
Release the four angels
bound above the great stream Pherat.

15 And the four angels are released
who are preparing
for the hour
and for the day
and for the month
and for the year
to slaughter the third of the sons of humanity:
16 and the number of the power of the cavalry
is two myriads of myriads
— I hear their number:
17 and thus I see the horses in semblance
and those seated upon them having breastplates
of fire and chalcedony and sulphur:
and the skulls of the horses as the skulls of lions:
and from their mouths
go fire and sulphur and smoke:
18 by these three plagues
a third of the sons of humanity are slaughtered
— by the fire and by the sulphur and by the smoke
going from their mouths:
19 because the sultanship of the horses
is in their mouth and also in their tails:
cp 16:12—14

20 And the rest of the sons of humanity,
not slaughtered in these plagues,
repent not of the works through their hands
— to not worship demons
and idols of gold
and of silver
and of copper
and of wood
and of stone
— that see not
and hear not
or are able to walk:
21 and they repent not of their murders
not of their sorceries
not of their whoredoms.

10:1 And I see another angel
descending from the heavens
clothed with a cloud
and a rainbow of the heavens upon his head:
and his semblance as the sun
and his feet as pillars of fire:
2 and having in his hand a script open:
and he places his right foot upon the sea
and his left upon the earth:
3 and shouts with a resounding voice as a lion roaring:
and when he shouts
seven thunders word with their voices:

4 And when the seven thunders word
I have been preparing to scribe:
and I hear a voice from the heavens
— one of the seven, wording,
Seal what the seven thunders worded
and scribe not.

5 And the angel
I see standing upon the sea and upon the dry
lifts his hand to the heavens
6 and oaths by him who is alive to the eons of the eons
— who created the heavens and that therein
and the earth and that therein
that time be not again*:
*measured time: Yaunait: chronos
7 but in the days of angel seven
when he prepares to blast
to shelem the mystery of God
that he evangelized to his servants the prophets.

8 And again I hear a voice from the heavens
wording with me, and wording,
Go take the script in the hand of the angel
standing upon the earth and upon the sea.

9 And I go to the angel, when wording to him,
Give me the script.

And he words to me, Take and eat:
and it embitters your belly,
but becomes as honey in your mouth.

10 And I take the script from the hand of the angel
and eat:
and it has been sweet as honey in my mouth:
and when I eat, my belly embitters.

11 And he words to me,
Give time again
to prophesy over many peoples
and nations
and tongues
and sovereigns — many.

THE NAVE ANOINTED

11:1 And I am given a reed
in the image of a scepter:
and the angel stands, wording,
Rise and anoint* the nave of God
and the sacrifice altar and those worshipping therein:
2 and the dwelling inside of the nave
eject outside
and anoint* it not:
because it is given to the peoples:
and they trample the holy city forty—two months.

Zekar Yah 4:2—6, 11—14
*some mss read, measure

MANIFESTATION 11, 12

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THE TWO WITNESSES

3 And I give my two witnesses to prophesy
a thousand two hundred and sixty days,
when clothed in saq:
4 these are the two olives and the two menorah
standing in front of Lord of the earth.
5 And whoever seeks to hurt them,
fire goes from their mouth
and consumes their ba'al enemies:
and whoever wills to hurt them,
thus they are given to the slaughter.
cp 11:13
6 These have sultanship to withhold the heavens,
so that the rain descends not
in the days of their prophecy:
and they have sultanship to turn the waters to blood
and to strike the earth with all plagues
as much they will:
7 and when they complete their witness
the living being ascends from the sea*
and works battle with them
and triumphs them and slaughters them:
*cp 13:1
8 and their corpses
are upon the market of the great city
which spiritually is called, Sedom and Mesrein
— where their Lord was staked.
9 And they see,
some of the nations and tribes
and tongues and peoples,
their corpses three and a half days
and allow them not to place their corpses in tombs:
10 and the inhabitants of the earth
cheer over them and rejoice:
and apostalize gifts to one another:
because these two prophets
had tormented the inhabitants of the earth.
11 And after three and a half days
the living spirit of God enters in them
and they stand upon their feet:
and the spirit of life falls upon them
and great fear becomes upon those who see them.
12 And they hear the voice of the Rabbi
from the heavens
wording to them, Ascend here!
— and they ascend to the heavens in a cloud
and their ba'al enemies behold them.
13 And in that hour a great quaking becomes
and one in ten of the city falls:
and slaughtered in the quaking
are seven thousand names of men:
and the rest, being in fear,
give glory to the God of the heavens.
cp 11:5
14 Behold, the second woe goes,
and behold, woe three comes straightway.
15 And angel seven blasts:
and a voice of the Rabbi becomes in the heavens,
wording, The sovereigndoms of this eon
be unto Yah Veh and his Meshiah
and he reigns to the eons of the eons.

BLAST SEVEN

16 And the twenty and four elders,
in front of God seated upon their thrones
fall upon their faces and worship God,
17 wording, We profess you,
O Yah Veh, Holder of All,
having
and having been:
for taking your great power and reigning.
*“and coming” is not in the Aramaic: cp 10:6
18 and the peoples rage and your wrath is come:
and the time to judge the dead
and to give reward to your servants the prophets
and to the holy
and to those who awe your name
— the little with the great
and to corrupt them who corrupt the earth.
19 And the nave in the heavens opens
and the ark of his own covenant is seen in his nave:
and there become lightnings
and thunders
and voices
and fire
and great hail.

THE PANORAMA OF SIGNS AND EVENTS: THE WOMAN

12:1 And a great sign is seen in the heavens
— a woman clothed with the sun
and the moon under her feet
and a wreath of twelve stars upon her head:
2 and conceived and shouting and travailing
also tormenting in birthing.

THE DRAGON

3 And another sign is seen in the heavens
— and behold, a great dragon
having seven heads and ten horns
and upon his heads, seven diadems:
4 and his tail drags a third of the stars of the heavens
and casts them upon the earth:
and the dragon
is standing in front of the woman preparing to birth
so that when she births, he devours her son.

THE MALE SON

5 And she births a male son
who is prepared to shepherd all peoples
with a scepter of iron:
and her son is seized unto God and unto his throne.
6 And the woman flees to the desolation,
where she has had a place prepared by God
to nourish her
a thousand and two hundred and sixty days.

BATTLE IN THE HEAVENS

7 And a battle becomes in the heavens
and Mika El and his angels warring with the dragon:
and the dragon and his angels warred:
8 and they are not able
and no place is found for them in the heavens:
9 and the great dragon is cast
— that archserpent
called Devouring Accuser and Satan
who deceives all the earth:
and he is cast upon the earth
and his angels are cast with him.

VICTORY IN THE HEAVENS

10 And I hear a great voice from the heavens,
wording,
Now be the rescue and empowerment
and the sovereignty of our God:
for the accuser of our brothers is cast
— who accused them night and day
in front of our God.

11 And they triumph by the blood of the lamb
and through the word of their witness
and they love not their souls until death.
12 Because of this, heavens rejoice
and you who lodge therein.
Woe to the earth and to the sea
— the Devouring Accuser descends unto you
having great wrath
when knowing he has little time.
Yah Chanan 12:31, 32; Luqa 10:18

THE DRAGON PURSUES THE WOMAN

13 And when the dragon
sees he is cast upon the earth
he pursues the woman who birthed the male:
14 and the woman is given
two wings of a great eagle
to fly her to the desolation
— to her place to be nourished there
for a season and seasons and half a season
from the face of the serpent.

15 And from his mouth
the serpent casts water as a stream
after the woman
that the water work to carry her away:
16 and the earth helps the woman
and the earth opens its mouth
and swallows the stream
that the dragon cast from his mouth.

THE DRAGON WARS WITH THE SEED OF THE WOMAN

17 And the dragon rages upon the woman
and goes to work battle with the rest of her seed
who guard the misvoth of God
and have the witness of Yah Shua.

THE LIVING BEING FROM THE SEA

13:1 And I stand upon the sand of the sea
and I see a living being ascending from the sea
having ten horns and seven skulls:
and upon his horns ten diadems
and upon his skull the name of blasphemy.
cp 11:8

2 And the living being I saw
being the image of a leopard
and his feet as of a bear
and his mouth as of lions
and the Dragon gives him his power
and his throne and great sultanship:
3 and one of his skulls was as wounded to death:
and his plague of death is healed
and all the earth marvels after the living being.

4 And they worship the dragon
who gives sultanship to the living being:
and they worship the living being, wording,
Who is like this living being?
Who is able to approach with him?

THE SULTANSHIP OF THE LIVING BEING

5 And he is given a mouth
wording great and blasphemy:
and he is given sultanship
to work forty and two months:
6 and he opens his mouth
to blaspheme in front of God
— to blaspheme his name and his lodging
and those who lodge in the heavens:
7 and he is given to work battle with the holy
and to triumph:
and he is given sultanship
over all tribes and nations and tongues and peoples:
8 and all the inhabitants of the earth worship him
— they whose names are not scribed
in the scripture of life of the lamb
slaughtered ere the foundation of the world.

9 Whoever has ears, hear:
10 whoever leads into captivity
into captivity goes:
who whoever slaughters with the sword
by the sword is slaughtered.
Here is the trust and the endurance of the holy.

THE LIVING BEING FROM THE EARTH

11 And I see another living being
ascending from the earth:
and having two horns like a lamb
and wording as a dragon:
12 and he works all the sultanship
of the first living being
before him:
and enslaves the earth and those inhabiting therein
to worship the first living being
whose plague of death is healed.

13 And he works great signs
— so as to work fire
to descend from the heavens upon the earth
in front of the sons of humanity:
14 and deceives those inhabiting upon the earth
through those signs he is given to work
in front of the living being
— wording to those inhabiting upon the earth
to work an icon to the living being
who had the plague by the sword and lived.

15 And he is given
to give spirit to the icon of the living being,
and he enslaves all
who worship not the icon of the living being
to be slaughtered.

THE TATTOO OF THE LIVING BEING

16 And he enslaves all
— little and great
rich and poor
lord and servant
to be given a tattoo
upon their right hand or upon between their eyes
17 so that humanity is not able to merchandise*
or merchandise** again
— except who has the tattoo upon them
or the name of the living being
or the number of his name.

*buy: **sell

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THE NUMBER OF THE LIVING BEING

18 Have wisdom here:
whoever has reasoning within,
reason the number of the living being
for it is the number of a son of humanity:
and his number is six hundred and sixty and six.

THE SEVEN VISIONS THE FIRST VISION

14:1 And I see, and behold,
a lamb rising upon the mountain of Sehyun:
and with him
one hundred forty four thousand
having upon them
his name and the name of his Father
scribed upon between their eyes:

2 And I hear a voice from the heavens,
as the voice of many waters
and as the voice of a great thunder:
and I hear the voice of guitarists
plucking at their guitars:

3 and they glorify as a new glory in front of the throne
and in front of the four living beings and the elders:
and no one is able to doctrinate that glory
except the hundred forty four thousand,
who are merchandised from the earth.

4 these are they who defiled not with women
for they have been virgins:
these follow the lamb every where he goes:
these are merchandised from humanity
— firstlings to God and to the lamb.

5 No falsehood is found in their mouth
for they have no blemish.

THE SECOND VISION

6 And I see another angel flying midst the heavens
having upon him the eternal evangelism
to evangelize them seated upon the earth
and upon all peoples
and nations
and tribes
and tongues

7 — wording in the voice of the Rabbi,
Awe of God and give him glory:
because the hour of his judgment has come:
and worship him
who worked the heavens and earth and the sea
and the eyes of the waters.

THE THIRD VISION

8 And the second angel follows, wording,
Fallen! Fallen! Babel the great
— who of the wrath of her whoredom
watered all the peoples.

THE FOURTH VISION

9 And another, angel three, follows them,
wording in the voice of the Rabbi,
Whoever worships the living being and his icon
and takes his tattoo between his eyes

10 he also drinks
of the fermented wine of the wrath of Yah Veh
mingled — not mixed in the cup of his wrath
and is tormented in fire and sulphur
in front of the holy angels
and in front of the lamb:

11 and the smoke of their torment
ascends to the eons of the eons
and they have no breathing day or night
— they who worship the living being and his icon
and they who take the tattoo of his name.

12 Here we have the endurance of the holy
who guard the misvoth of God
and the trust of Yah Shua.

THE FIFTH VISION THE SECOND GRACE

13 And I hear a voice from the heavens,
wording, Scribe,
Graced — the dead who depart in Yah Veh from now.
Yes, words the Spirit,
because they rest from their labors.

THE SIXTH VISION

THE HARVEST BY ONE LIKE THE SON OF HUMANITY

14 And behold, a white cloud
— and upon the cloud
one seated in image of the Son of humanity
having a wreath of gold upon his head
and a sharp sickle upon his hand.

15 And another angel goes from the nave
shouting in a great voice
to him seated upon the cloud,
Apostolize your sickle and harvest
because the hour to harvest has come:

16— and he casts, he who is seated upon the cloud,
his sickle upon the earth:
and harvests the earth.

THE SEVENTH VISION THE HARVEST BY THE ANGEL

17 And another angel
goes from the nave in the heavens
upon having a sharp sickle:

18 and another angel goes from the sacrifice altar
having sultanship over fire:
and with the shout of a great voice
he having the sharp sickle,
Apostolize your sharp sickle
and pluck the clusters of the vineyard of the earth
because her grapes are great.

19 And the angel casts his sickle upon the earth
and plucks the vineyard of the earth
and casts it in the great press of the wrath of God.

20 And the press is trampled outside of the city
and blood goes from the press
until the bridles of the horses
— above a thousand and two hundred stadia.

THE SEVEN FINAL PLAGUES

15:1 And I see another sign in the heavens,
great and astonishing:
angels having been over the seven final plagues:
wherein the wrath of God is completed:

2 And I see as a sea of glass mingled with fire:
and they who triumph from the living being
and from his icon
and from the number of his name
standing over by the sea of glass
having been over the guitars of God:

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3 And they glorify
the glory of Mosheh the servant of God
and the glory of the lamb
wording, Great and astonishing are your works,
Yah Veh God, Holder of All:
just and true are your works,
Sovereign of the eons:
4 Who awes you not, Yah Veh?
And glorifies your name?
Because only you are holy:
because all peoples come and worship in front of you
because your judgments are right.

5 And from after these I see
the nave of the tabernacle of witness
open in the heavens
6 and the seven angels go from the nave
— those having been over the seven plagues
when clothed in linen pure and bright
and bound upon their chests with bands of gold.

7 And one of the four living beings
gives the seven angels
seven vessels that complete the wrath of God
— having lived to the eons of the eons
Amen!

8 And the nave fills of smoke
from the glory of God and from his power:
and no one has been able to enter the nave
until they complete
the seven plagues of the seven angels

16:1 And I hear a great voice from the nave
wording to the seven angels,
Go and pour the glass vessels of the wrath of God
upon the earth.

THE FIRST PLAGUE

2 And the first goes
and pours his glass vessel upon the earth:
and there becomes an evil ulcer
painful upon humanity
having the tattoo of the living being
— who worships his icon.

THE SECOND PLAGUE

3 And the second angel
pours his glass vessel into the sea:
and the sea becomes as dead:
and all living souls die in the sea.

PLAGUE THREE

4 And angel three
pours his glass vessel into the streams
and into eyes of waters
and they become blood.

5 And I hear the angel of the waters wording,
You are just,
he having
and having been*
and holy
that you judge these:
most mss omit, "who is coming"

6 Because the blood of the prophets and the holy:
they have poured:
and you have given them blood to drink
for they are worthy.

7 And I hear from the sacrifice altar, wording,
Yes, Yah Veh God, Holder of All,
true and just are your judgments.

PLAGUE FOUR

8 And angel four
pours his glass vessel upon the sun
and he is given
to scorch the sons of humanity with fire:
9 and the sons of humanity
scorch with a great scorch:
and they blaspheme the name of God
who has sultanship over these plagues
and they repent not to give him glory.

PLAGUE FIVE

10 And angel five
pours his glass vessel
upon the throne of the living being:
and his sovereignty becomes dark
and they eat their tongues from affliction:
11 and blaspheme the name of the God
of the heavens
from their afflictions and from their blisters
— and repent not of their works.

PLAGUE SIX

12 And angel six
pours his glass vessel upon the great stream Pherat:
and its water dries
to prepare the way of the sovereigns
from the rising of the sun.

13 And I see from the mouth of the dragon
and from the mouth of the living being
and from the mouth of the false prophet
three spirits — not pure — as frogs

14 — for they have been the spirits of demons
who work signs
— who go to the sovereigns upon the habitable earth
— to congregate them for the battle
of that day of the Rabbi of God, Holder of All.

THE THIRD GRACE

15 Behold, I come as a thief.
Graced — whoever watches and guards his garments:
that he not walk naked and they see his shame.

16 And he congregates them to a place
called in Hebraic, Magdu.

PLAGUE SEVEN

17 And angel seven
pours his glass vessel into the air
and a great voice goes from the nave
— from in front of the throne,
wording, So be it!

18 And so be it,
lightnings and thunderings
and great quakings
none having been likewise
from the sons of humanity being upon the earth
as this quaking thus — being great.

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19 And so be it,
the great city is in three parts
and the cities of the peoples fall:
and Babel the great is remembered in front of God,
to give her
the cup of the fermented wine
of the anger of his wrath:

20 and all the islands flee
and the mountains are not found
21 and a great hail as a talent weight
descends from the heavens
upon the sons of humanity:
and the sons of humanity blaspheme God
over the plague of the hail:
because the plague is very great.

THE GREAT WHORE

17:1 And one of the seven angels comes
having been over the seven glass vessels
and words with me,
wording, Come after me
— I show you the judgment of the whore
seated upon many waters
2 with whom the sovereigns of the earth whored
and intoxicated all the inhabitants of the earth
from the fermented wine of her whoredom.
3 And I go in spirit to the desolation
and I see a woman seated upon a fiery living being
full of names of blasphemy
having seven heads and ten horns:
4 and the woman
has been clothed in purple and scarlet
and gilded with gold and graced stones and pearls
having a cup of gold upon her hand
full of impurity and abomination of her whoredom:
5 and above between her eyes, scribed,
Mystery!
Babel the Great
The Mother of Whores
and Abominations of the Earth.
6 And I see the woman
intoxicated from the blood of the holy
and from the blood of the witnesses of Yah Shua:
and when I see her I marvel a great marvel.

THE MYSTERY OF THE WOMAN AND THE LIVING BEING FROM THE SEA

7 And the angel words to me, Why marvel?
I word — I to you the mystery of the woman
and of the living being who bears her
having seven heads and ten horns:
8 the living being you see
having been
and not having
and preparing to ascend from the sea
and goes into destruction
— and they who inhabit upon the earth marvel
— whose names are not scribed in the scroll of life
— when they see the living being
having been
and not having
and approaching.

9 And here is the reason having wisdom:
the seven heads are seven mountains
where the woman is sitting upon:
10 and there are seven sovereigns:
five have fallen
— and one of whom has
and another has not yet come:
and when he comes
he gives to abide a little.

11 And the dragon
and the living being who had and has not
— he is the eighth
and of the seven
and goes into destruction.

12 And the ten horns you see are ten sovereigns
who have taken no sovereignty — yet
but have sultanhip as sovereigns for one hour
to take with the living being:

13 these have one will
and their own power and sultanhip
they give to the living being.
14 These war with the lamb
and the lamb triumphs over them:
because he is Lord of Lords
and Sovereign of sovereigns:
and those with him
are called and select and trustworthy.

15 And he words to me,
The waters you see, upon which the whore seated
are peoples
and congregations
and nations
and have tongues.

16 And the ten horns you see upon the living being,
these hate the whore
and work her desolate and naked
and eat her flesh and burn her with fire:
17 For God gives in their hearts to work his will:
and they work their one will
and give their sovereignty to the living being,
until the word of God completes.

18 And the woman you see is that great city
having sovereignty over the sovereigns of the earth.

BABEL IS FALLEN, IS FALLEN

18:1 And from after these
I see another angel descend from the heavens
having great sultanhip
and the earth enlightens by his glory:
2 and he shouts with a great voice,
Has fallen! Has fallen! Babel the great
and has become a habitation of demons
and the guarding of all spirits not pure, and hateful:
3 because from the fermented wine of her whoredom
she mingled for all the peoples
and the sovereigns of the earth whore with her
and the merchants of the earth
enriched from the power of her madness.

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4 And I hear another voice from the heavens,
 wording, Go from within her, my peoples,
 that you not partake of her sins
 lest you take of her plagues:
 5 because her sins within follow until the heavens
 and God remembers her unjustnesses.

6 Reward her even as she rewarded you
 and double to her double concerning her works:
 in the cup she mingles, mingle to her double:
 7 concerning that she glorifies her soul and exults
 as thus, torment and mourning,
 because she words in her heart,
 I am seated a sovereigness and have not been a widow
 and see not mourning.

8 Because of this
 in one day her plagues come upon her
 — death and mourning and famine
 and she burns in fire:
 because powerful is Yah Veh who judges her.

SOVEREIGNS WEEP OVER THE FALL OF BABEL

9 And weeping and lamenting over her
 are the sovereigns of the earth
 who whored and exulted with her
 when they see the smoke of her burning
 when standing from afar
 10 — from the fear of her torment,
 wording, Woe! Woe! Woe! — That great city!
 Babel! — that powerful city!
 Because in one hour your judgment has come.

MERCHANTS WEEP OVER THE FALL OF BABEL

11 And the merchants of the earth
 weep and mourn over her:
 having no one to merchandise her loads again
 12 — the loads of gold
 and of silver
 and of precious stones
 and of pearls
 and of linen
 and of purple
 and silk of scarlet
 and all trees of ointment
 and all vessels of tusk
 and all vessels of most precious wood
 and copper
 and iron
 and marble
 13 and cinnamon
 and ointment
 and myrrh
 and frankincense
 and fermented wine
 and ointment
 and flour
 and sheep
 and horses
 and chariots
 and the bodies and souls of sons of humanity.

14 And your fruit of the panting of your soul
 has gone from you
 and all the ripe and glorious
 have gone from you
 and you see them not again

15 and find them not.
 The merchants of these, enriched by her,
 stand from afar — from the fear of her torment
 — when weeping and mourning
 16 and wording, Woe! Woe! — that great city!
 clothed in linen and purple and scarlet
 and gilded in gold and precious stones and pearls
 17 because in one hour riches as these are voided.

**GUIDES, PASSENGERS, AND SAILERS
 CRY OVER THE FALL OF BABEL**

And all who guide sailers
 and all who go every place in sailers
 and sailors and all who work by sea
 stand from afar:
 18 and weep when seeing the smoke of her burning,
 wording, Who is like to this great city?

19 And they cast dust upon their heads and shout,
 when weeping and mourning, wording,
 Woe! Woe! The great city!
 wherein all who had sailers in the sea enriched
 from her honor
 — that in one hour she desolates.

20 Rejoice over her
 heavens and holy and apostles and prophets:
 because God judges your judgment of her.

21 And one of the powerful angels takes a stone
 as a great millstone and casts it into the sea, wording,
 Thus with violence is that great city Babel cast
 and not to be found again:
 22 and the voice of the guitar and the shophar
 and kinds of psalms and blasters
 are not heard in you again:
 23 and the light of a candle
 is not seen in you again:
 and the voice of the groom and of the bride
 are not heard in you again:
 because your merchants
 have been the great of the earth:
 because your sorceries
 deceived all peoples:
 24 and in her
 was found the blood of the prophets and of the holy
 slaughtered upon the earth.

THE FOUR HALELU YAHS FROM THE HEAVENS

19:1 And from after these
 I hear a great voice of many congregations
 in the heavens,
 wording, Halelu Yah!
 Salvation and glory and power to our God
 2 because true and just are his judgments:
 because he judged the great whore
 who corrupted the earth in her whoredom
 and avenged the blood of his servants from her hand.

3 And two, they word, Halelu Yah!
 — and her smoke ascends to the eons of the eons.
 4 And they fall — the twenty and four elders
 and the four living beings
 and worship God seated upon the throne,
 wording, Amen! Halelu Yah!

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5 And a voice from the throne, wording,
Glorify our God
all his servants and all who awe his name
— the little with the great.

6 And I hear a voice as many congregations
and as a voice of many waters
and as a voice of powerful thunder,
wording, Halelu Yah!
because Yah Veh God, Holder of All reigns.

THE BANQUET OF THE LAMB HAS COME

7 Cheer and rejoice and give him glory!
because the banquet of the lamb has come
and his woman prepares her soul.

8 And she is given to be clothed in linen
— pure and bright:
for the linen is the rightness of the holy.

THE FOURTH GRACE

9 And he words to me, Scribe,
Graced — who has been called
to the supper of the banquet of the lamb.

And he words to me,
These have been the true words of God.

10 And I fall in front of his feet to worship him,
and he words to me, Not!
I — your comrade, and having been a brother
— those having the witness of Yah Shua:
worship God abundantly
for the witness of Yah Shua has the spirit of prophecy.

THE SOVEREIGN OF SOVEREIGNS, LORD OF LORDS AND WARRIORS IN THE HEAVENS SMITE THE PEOPLES

11 And I see the heavens open,
and behold, a white horse:
and he seated upon him
is called Trustworthy and True:
and in justness he judges and wars.

12 And his eyes, as a flame of fire,
and upon his head are many diadems:
and he has a name scribed
that no one knows — except if him:
13 and he is clothed with a garment drawn in blood
and his name is called The Word of God.

14 And the powers in the heavens
are following him upon white horses,
clothed in linen — white and pure:
15 and a sharp sword goes from his mouth
whereby he slaughters the peoples
and he shepherds them with a scepter of iron:
and he tramples the press
of the wrath of God, Holder of All.
16 And having upon his garment and upon his thigh
a name scribed,
Sovereign of Sovereigns and Lord of Lords.

THE GREAT SUPPER OF GOD

17 And I see another angel standing in the sun
and shouting with a resounding voice
— wording to all the flyers flying midst the heavens,
Come and congregate to the great supper of God

18 to eat the flesh of the sovereigns
and the flesh of the hierarchs of thousands
and the flesh of the powerful
and the flesh of the horses
and of those seated upon them,
and the flesh of the liberated
and of the servants
and of the little
and of the great.

19 And I see the living being and his power
and the sovereigns of the earth and their soldiers
congregate to work battle
with him seated upon the horse and with his soldiers.

THE LIVING BEING AND THE FALSE PROPHET CAST INTO THE LAKE OF FIRE

20 And the living being is captured:
and the false prophet with him
who worked signs in front of him
by which he deceived those
who took the tattoo of the living being
and those who worshipped his icon
— and the two are cast into a lake of burning fire
and of sulphur.

THE SLAUGHTER OF THE REST

21 And the rest are slaughtered
by the sword of him seated upon the horse
— by the sword going from his mouth
and all the flyers satiate from their flesh.

SATAN BOUND

20:1 And I see another angel
descending from the heavens
having upon him the key of the abyss
and a great fetter in his hand
2 and he seizes the dragon
— that first serpent
having been the Devouring Accuser and Satan
and binds him a thousand years
3 and he casts him into the abyss
and takes him and seals over him
that he not deceive all the peoples again:
after these he is given to be released a little time.

THE FIRST RESURRECTION

4 And I see cathedras and those seated upon them
and they are given judgment:
and the souls of those that were cut
because of the witness of Yah Shua
and because of the word of God
who worshipped not the living being and not his icon
and had not taken his tattoo
upon between their eyes or upon their hands
— that they live and reign with the Meshiah
a thousand years.
5 and this is the first resurrection.

THE FIFTH GRACE

6 Graced and holy
who have a part in the first resurrection:
over these the second death has no sultanship:
but of being priests of God and of the Meshiah
and reigning with him a thousand years.

SATAN RELEASED

7 And when the thousand years shelem
Satan is released from his confinement:
8 and goes to deceive the peoples
in the four corners of the earth
— Gaug and Magug — to congregate them to battle
whose number is as the sand of the sea:
9 and they ascend upon the breadth of the earth
and surround the city of the barracks of the holy
and the beloved city:
and fire descends from the heavens from God
and consumes them.

THE JUDGMENT OF THE DEVOURING ACCUSER

10 And the Devouring Accuser who deceived them
is cast into the lake of fire and sulphur
where the living being and the false prophet are
— to be tormented day and night
to the eons of the eons.

THE JUDGMENT OF THE EARTH AND THE HEAVENS

11 And I see a great white throne
and him seated upon of it
from in front of whose face
the earth and the heavens flee
— and no place is found for them.

THE JUDGMENT OF THE DEAD

12 And I see the dead — great and little
standing in front of the throne:
and the scrolls are opened:
and another scroll is opened — having judgment:
and the dead are judged by that scribed in the scrolls
as to their works:
13 and the sea gives up the dead therein
and death and Sheol give up the dead with them
and they are judged one by one as to their works
14 and death and Sheol are cast into the lake of fire
— this is the second death.
15 And whoever are not found
engraved in the scripture of life
are cast into the lake of fire.

THE NEW HEAVENS AND THE NEW EARTH

21:1 And I see the new heavens and the new earth
for the first heavens and the first earth have gone
and have no sea again.

THE NEW URI SHELEM

2 And I see the holy city — the new Uri Shelem
descending from the heavens from with God
prepared as a bride adorned for her master.

THE NEW RELATIONSHIP OF GOD WITH THE HOLY

3 And I hear a great voice
from the heavens, wording,
Behold, the lodging of God with the sons of humanity
and he lodges with them:
and they, being his own peoples,
and God being with them, their God.
4 And he wipes all tears from their eyes:
and now there be no death
and no mourning
and no riot
and no affliction ever again be upon its face
5 — all gone.

And he seated upon the throne words,
Behold, I work all new.

And he words to me, Scribe,
because of these words
having been trustworthy and true:
6 and he words to me,
I, being Alaph and I, Tau,
the beginning and the shalam.

To the thirsty
I give of the eyes of the water of life freely:
7 and whoever triumphs inherits these
and I be to him, God
and he, be to me, son.

THE SEVERED RELATIONSHIP OF GOD FROM THE UNHOLY

8 And the fearful
and the non trusting
and the unjust
and the abominating
and murderers
and sorcerers
and whoremongers
and worshippers of idols
and all falsifiers
have their part in the lake
burning with fire and sulphur
— having been the second death.

THE BRIDE

9 And one of the seven angels comes
who has been over the seven glass vessels
of the fulfilled seven final plagues
and words with me, wording,
Come, I show you the bride, the woman of the lamb.

THE HOLY URI SHELEM

10 And in spirit, he leads me
to a great and high mountain
and shows me the city
— the holy Uri Shelem
descending from the heavens from with God
11 — having the glory of God
and her light as an image of a precious stone
as jasper, as the likeness of crystalline:
12 having a wall great and high
having twelve portals,
and upon the portals, twelve angels,
and names scribed
— having the names twelve tribes of Isra El:
13 by the rising, three portals:
and by the north, three portals:
by the south, three portals:
and by the lowering, three portals:
14 and the wall of the city has twelve foundations
and upon them
the names of the twelve apostles of the son.

THE MEASUREMENTS OF THE NEW URI SHELEM

15 And he who had been wording with me,
there having been upon him a measuring reed of gold
to measure the city and the wall:
16 and the city is set foursquare
and the length as the breadth
and he measures the city with the reed
— about twelve thousand stadia:
the length and the breadth and the height are equal.
17 And he measures the wall
one hundred and forty and four cubits
having the measure of a human — the angel.

MANIFESTATION 21, 22

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THE MATERIALS OF THE NEW URI SHELEM

18 And the construction of the wall is jasper:
and the city is pure gold, in the image of pure glass:
19 and the foundations of the wall of the city
are adorned with precious stones:
and the first foundation, jasper:
and the second, sapphire:
and three, chalcedony:
and four, emerald:
20 and five, sardius and onyx:
and six, sardius:
and seven, goldstone:
and eight, beryl:
and nine, topaz:
and ten, chrysoprase:
and eleven, jacinth:
and twelve, amethyst.

21 And the twelve portals are twelve pearls:
one by one
each of the portals having been of one pearl:
and the market of the city is pure gold
— as having glass therein.

THE OMISSIONS OF THE NEW URI SHELEM

22 And I see no nave therein
for Yah Veh God Holder of All
having been the nave.
23 And the lamb and the city
seek not the sun and not the moon
to enlighten it:
for the glory of God enlightens it:
and the lamb has the candle
24 and the peoples walk in his light
and the sovereigns of the earth bring their glory:
25 and the portals withhold not by day
for there be no night there:
26 and they bring the glory and honor
of the peoples to it:
27 and naught being at all impure
or working an abomination or a falsehood
— except if whoever is scribed
in the scripture of the lamb

THE THRONE AND THE STREAM AND THE TREE OF LIFE OF THE NEW URI SHELEM

22:1 And he shows me
a stream of water of life
pure — also bright as crystal
going from the throne of God
and of the lamb:
2 and midst the market
hence and hence upon the stream,
the tree of life working twelve fruits
— every month giving fruit:
and the leaves are for the healing of the peoples.

3 And every curse not being there
and the throne of God and of the lamb being therein
and his servants ministering to him:
4 and they see his face
and his name is upon between their eyes.

5 And there be no night there
and they seek not light
or candle
or light of the sun:
because Yah Veh God enlightens them:
and is their sovereign to the eons of the eons.

SUMMATION

6 And he words to me,
These words are trustworthy and true:
and Yah Veh God
of the spirit of the holy prophets
apostolized his angel to show his servants
what gives to be quickly.

THE SIXTH GRACE

7 Behold, I come quickly:
graced — whoever guards the words
of the prophecy of this scripture.
8 And I Yah Chanan see and hear these:
and when I hear and see
I fall to worship in front of the feet of the angel
who showed me these:
9 and he words to me, See — not:
for I have been your comrade
and of your brothers the prophets:
and of those who guard the words of this scripture.
Worship God.

10 And he words to me,
Seal not the words of the prophecy of this scripture:
for the time approaches.
11 He who injures, injures again:
and he who fouls, fouls again:
and the just, work justness again:
and the holy, hallow again.
12 Behold, I come straightway:
and my reward is with me
to give to every human as to his work.
13 I — Alaph, and I — Tau
the first and the final
the beginning and the shalam.

THE SEVENTH GRACE

14 Graced — whoever works his misvah:
that they have sultanship over the tree of life
and they enter the city by the portals:
15 and the whoremongers
and the murderers
and the worshippers of idols
— outside
and the impure
and sorcerers
and all befriending and working falsehoods.

EPILOGUE:

THE FINAL AFFIRMATION OF AUTHOR AND AUTHORSHIP
16 I Yah Shua have apostalized my angel
to witness these to you in front of the congregations:
I — I AM the root and the tribe of David,
the bright star of the dawn.

MANIFESTATION 22

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THE FINAL INVITATION

17 And the Spirit and the bride word, Come:
and whoever hears, word, Come:
and whoever thirsts, come:
and who whoever wills,
take the water of life freely.

20

He words when witnessing these,
Yes, I come quickly.
Come, Lord Yah Shua.

THE FINAL WARNING

18 I witness to all
who hear the words of the prophecy of this scripture,
that whoever places upon these,
God places upon him
the plagues scribed in this scripture:
19 and whoever decreases
from the words of the scripture of this prophecy,
God decreases his part
from the tree of life and from the holy city,
and whatever is scribed in this scripture.

21

THE FINAL BENEDICTION

The grace of our Lord Yah Shua the Meshiah
be with all the holy.
Amen.

WORD SUMMARIES

These word summaries allow the lay reader to distinguish the relationships of root words and their Synonymns.

The numbers preceding the words and their synonymns are keyed to the Synonymns appearing in the CDROM INTERLINEAR.

ABLE, ENABLE:

The words 'can' and 'cannot' appear not in Scripture.

1225a *sepaq* vv *able, enable, suffice*

1225b *sepiqa* adj *empty, able*

1773a *'eskah* adj *able, capable, possible, vv enable, find*

1773b *sekiha* vv *enable, find*

ABOMINATE:

To utterly detest by denegrating.

1067a *nad* vv *abominate*

1067b *nedida* adj *abominable*

1165a *sayeb* vv *abominate*

1165b *mesaibuta* nn *abomination*

1165c *suyaba* nn *abomination*

ABYSS:

An unfathomable chasm.

1851 *tehuma* nn *abyss*

ACCUSE:

To charge with a wrong. See, Devouring Accuser

1559a *qatreg* vv *accuse*

1024a *mesar* vv *accuse, despise*

1024b *masura* nn *accuser*

1559b *qetigrana* nn *accuser*

1559c *qetigranuta* nn *accusation*

ADULTERIZE:

A voluntary sexual experience between two persons, of whom at least one is married.

In Scripture, also includes an unspiritual experience committed by a member of the holy congregation. cp: whoredom.

346a *gar* vv *adulterize*

346b *gaura* nn *adultery*

346c *gayara* nn *adulterer*

346d *giyura* nn *proselyte*

AMEN, STEADFAST, TRUST:

Amen is one of two words that transliterates to every language. There is absolutely no logic to translate it Surely, Truly, or Verily.

Amen is the "so be it" of Scripture. When Yah Shua said, "Amen, Amen, I word unto you" he was assuring us that He was giving His word, and that there was no further discussion of the matter. See: Word.

Amen is the root of our word for trust — sometimes translated Faith or Believe.

110a *'amin* adv *Amen*

110b *'amina* adj *steadfast, trustworthy*

110c *'amina'it* adv *steadfastly, trustworthily*

110d *eteman* vv *entrust, trust*

110e *mehaimna* nn *truster, vv trusting*

110f *mehaimna* nn *eunuch, vv trusting, adj trustworthy*

110g *haimanuta* nn *trust*

ANGEL:

The Aramaic Malaka, the Hebraic Malak, and the Yaunait angelos all mean Messenger. "Behold I send my angel" (Yah Chanan the Baptizer) seems to indicate that angels are human beings. Some understand that the Angel of Yah Veh in the Old Covenant was the manifestation of our Lord Yah Shua the Messiah in the Old Covenant. If this be so, then Yah Chanan 1:14 ought rightly say, "And the Word, being flesh".

909 *malaka* nn *angel*

1152a *sebar* vv *hope, evangelize, presume*

1152c *mesaberanuta* nn *evangelism*

1152d *sebarta* nn *evangelism*

1152e *sabar* vv *evangelize, endure*

1152e *mesaberana* nn *evangelist*

ANGER: PROVOKE: RAGE: WRATH:

These four roots indicate various degrees of anger, some of which overlap in intensity.

558 *ze'ap* vv *angered*

632a *hemta* nn *wrath, anger*

632b *hemtana* adj *angry*

632c *hemat* vv *anger*

1388 *'ettepir* vv *provoke*

1637a *regez* vv *anger, enrage, provoke, rage*

1637b *rugza* nn *anger, provocation, wrath*

APOSTASY:

An abandonment — usually of a religious dogma.

433 *dulala* nn *apostasy*

APOSTLE:

One who is apostolized — commissioned.

DISCIPLE:

One who disciples the evangelism.

1733 *sadar* vv *apostolize*

1784a *selah* vv *apostolize*

1784b *seliha* nn *apostle*

1784c *selihuta* nn *apostleship*

952a *talmida* nn *disciple*

952b *talmed* vv *disciple*

952c *tulmada* nn *discipleship*

ARAM, ARAMIT, ARAMAYA:

A portion of the earth in Asiya, of the Aramit people, from whose language we have this Aramaic translation.

202a *'aram* pn *Aram*

202b *'aram'it* adv *Aramit*

202c *'armaya* adj *Aramaya*

202d *'armaya* pn *Aramaya*

ARCH:

Arch is used as a complete word and as a prefix or suffix of a word. Its primary meaning is preeminent — whether in status or in time.

A tetrarch is an arch over a fourth of a province.

A chiliarch is a military arch over a thousand.

199a *'arka* nn *monarchy*

199b *'arkona* nn *arch, hierarch, monarch*

703 *tetrarca* nn *tetrarch*

860 *kiliyarka* nn *chilliararch*

WORD SUMMARIES

AS:

In the manner of:

ICON:

An image, especially as a representation, as on a coin.

IMAGE:

A resemblance.

LIKE:

Possessing the appearance or characteristics of.

56a 'aik adv as

56c 'aikana adv as, how, like, whereas

442a dema vv like, liken

442b damya adj alike, like

442c dumya nn likeness

442d demuta nn form, image, likeness

490 hakwat adv likewise

1502a surta nn image

1502b sar vv image

1502c sira vv image

1514 salma nn icon

AWE:

Awe is a reverential respect:

FEAR:

Fear is more of an extreme anxiety.

These three roots, at times, overlap in meaning.

419a dehel vv awe, frighten

419b dehila adj frightening

419c dehla nn fear

419d dehleta nn fear

419e dahultana adj fearful

419f dahna adj afraid

845 kehed vv fear, revere, awe

1585a qenta adj fearsome

1585b qanutetana adj fearful

1585c qanita adj fearful

BA'AL:

Master — whether the man as master of a woman, or in judgment. One of the verbs means to master in marriage.

The feminine indicates a woman who is mastered by a man through marriage.

Ba'al Zebub means Master of the Fly.

278a ba'la pn Ba'al

278b ba'la nn ba'al, master

279a be'eldebaba nn ba'al enemy

279b be'eldebabuta nn ba'al of enmity

279c be'eldina nn ba'al of judgment

280a be'al vv marry

280b be'ilta adj married woman

281 be'elzebub pn Ba'al Zebub

BAMAH:

The high throne of judgment.

243 bim nn bamah

BAND, BIND, BOND, WRAP:

Depending on the usage, may refer to binding a captive, to a bond of love, to wrapping a scroll.

161a 'esar vv bind, bound, wrap

161b 'asira nn captive

161c 'asura nn bond

161d 'asurya nn bondage

161e 'asara nn band

161f 'mesarta nn bundle

BANQUET:

A marriage feast or festival of eating and drinking.

DRINK:

To swallow a liquid.

EAT:

To swallow a solid.

1833a seta vv drink

1833b mestuta nn banquet

1833c masteya nn drink

78a 'ekal vv accuse, consume, devour, feed, eat

78b 'akula adj gluttonous

78e mekulda nn food

78g mekla nn food

BE:

To exist. Hewa is the Aramaic equivalent of the Hebraic tetragrammaton.

BECOME:

To come into existence.

HAVE:

To hold in possession, whether mental or physical.

HAVING BEEN:

A combination of the two words, indicating eternal existence. See: Yah Chanan 1:1—5.

The use of one of these words often implies the use of the other. In those instances, the word supplied is in regular text, and the word implied is in smaller text.

496 hewa vv be, become, been, being

71a 'it vv had, has, have, having

948 lait vv having not, not having

BEFRIEND:

An emotional affinity between persons. cp: love.

1662a rehem vv befriend

1662b rahma nn friend

1662c rehima vv befriend

1662d rahme nn friendly, befriended

1662e rahmuta nn friendship

1662f rehmeta nn friendship

1662g rahmetana adj friendly, vv befriending

BELITTLE:

To make light of: to diminish.

560a ze'ar vv belittle, diminish

560b ze'ura adj few, least, little

560c ze'uruta nn littleness

1570a qal vv lessen, lighten, belittle

1570b qalila adj little, light, swift, few

BEWARE:

To be on guard against.

HEED:

To pay attention to:

One of the Aramaic words has both meanings.

532b zehira adj cautious

532d ezdehar vv beware, heed

1503 sat vv heed

1511a seta vv heed, lean, pray

BIRTH:

To produce an offspring.

784a yihidaya adj only, only birthed

785 yahta vv miscarried, misbirthed

787a yiled vv birth

787b yalda nn birth, produce, offspring

787c yaluda nn begetter, birther

787d yiliduta nn genesis

787e maulada nn birth

787f yaluda nn barely birthed

WORD SUMMARIES

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BLASPHEME:

To speak of the holy in an unholy manner.

337a *gedap* vv *blaspheme*

337b *gudapa* nn *blasphemy*

337c *megadepana* nn *blasphemer*

BLAST, SHOPHAR:

The shophar is a horn used primarily to call to battle.

Those who sound the shophar are called blasters, because they blast the shophar.

559a *ze'aq* vv *blast*

559b *mazuqe* nn *blaster*

1817 *sipura* nn *shophar*

BLESS, EULOGIZE:

To offer a worthy tribute: to approve.

311a *burketa* nn *blessing, eulogy*

311b *berek* vv *eulogize*

311c *berika* adj *eulogized*

BODY:

The physical part of the triune being that houses the soul and spirit.

CARNAL:

The flesh of the body. cp: soul, spirit.

398a *gusma* nn *body*

398b *gusmana'it* adv *bodily*

1375a *pagra* nn *body, adj carnal*

1375b *pagrana* adj *carnal*

1375c *pagrana'it* adv *carnally*

1375d *pagranaya* adj *carnal*

BY, FROM, OF:

Whereas the English uses three different words for three different shades of meaning, the Hebraic, Aramaic, and the Yaunait all use one word. The proper word is selected by the context.

1014d *men* prp *by, from, of, than*

CAMEL, ROPE:

There is a difference of opinion as to the meaning of this word. It rises from the verse which tells of it being easier for a rope/camel to pass through the eye of a needle.

364 *gamlā* nn *camel, rope*

CHANGE:

To transform from one form to another.

TRANSFORM:

A more emphatic form of change. 1 Qurintaus 15:51

615a *helap* vv *change, transform*

615b *helap* prp *for, instead*

615c *tablupa* nn *change, exchange, transformation*

615d *mesahlepa* adj *different, diverse*

615e *suhlapa* nn *change, variety*

CHEER:

To encourage to lightness:

CHEERS:

A salutation, often mistranslated, Hail.

580a *hedj* vv *cheer*

580b *haduta* nn *cheer*

580c *hadaya* adj *cheerful*

580d *hadaya'it* adv *cheerfully*

CONGREGATE, CONGREGATION:

The Aramaic congregation correlates to the Hebraic which correlates to the Yaunait Ecclesia (Greek Church).

874a *kenas* vv *congregate*

874b *kenyusa* nn *congregation*

874c *kenusta* nn *congregation*

874d *kensa* nn *congregation*

1267 *idta* nn *congregation*

CONstrict, OPPRESS, PRESSURE, TRAVAIL, TRIBULATE, URGE:

These words all relate to some kind of pressure, whether physical, emotional, or spiritual.

102a *'elas* vv *pressure, tribulate, urge*

102b *'alisa* adv *constricted, oppressed, tribulated*

102c *'ulsana* nn *pressure, travail, tribulation*

102d *'alusa* nn *oppressor*

COVENANT:

A binding agreement.

In Scripture, covenants were cut — which included shedding of blood. In our exegeses, we refer to the two portions of Scripture as the Old Covenant and the New Covenant.

428 *diyatiqi* nn *covenant*

1547e *qeyama* nn *covenant, resurrection*

1432a *pesaq* vv *cut*

1432b *pasuqa* nn *section*

1432c *pasiqta* nn *concisely*

1432d *pesaqa* nn *cutters*

CREATE:

In Scripture, create means to cause to exist from naught. The Creator is the One who created, while creatures are the cause of His creation.

307a *bera* vv *create*

307b *bareya* nn *creator*

307c *baruya* nn *creator*

307d *berita* nn *creation, creature*

CROWN:

Crown does not appear in the Aramaic: however it does appear in the Yaunait — and refers to the physical bone structure of the head.

DIADEM:

The headpiece worn by sovereigns.

WREATH:

The award presented to the triumphant in contests and races. Yah Shua was given a wreath or thorns — a mock symbol of his triumph to come.

854c *kalel* vv *wreath*

1847 *taga* nn *diadem*

CURSE:

To invoke evil upon.

OATH:

A promise, holy for good, or blasphemous for evil.

VOW:

To pledge — either for good or for evil.

667a *herem* vv *curse, vow*

667b *herma* nn *curse, vow*

930a *lat* vv *curse*

930b *lauta* nn *curse*

790a *yima* vv *oath*

790b *mumata* nn *oath*

1068a *nedar* vv *vow*

1068b *nedra* nn *vow*

WORD SUMMARIES**DEMON:**

An evil spirit which may inhabit physical beings.

- 422a *daiwa nn demon*
 422b *daiwana adj demonized*
 1710 *sida nn demon*

DESTROY, DESTRUCT, LOSE:

The primary meaning of destroy means, ruin, but does not imply annihilation.

- 6a *'ebad vv destroy, destruct, lose*
 6b *'abida nn destructed, lost*
 6c *'abdana nn destruction, loss*
 648a *hesar vv lack, lose*
 648b *husrana nn loss*
 648c *hasira adj lacking, losing*
 648d *hasiruta nn lack, lose*

DEVOURING ACCUSER:

A name ascribed to Satan. In our idiom, implies an accuser or accusation that would consume devour, or eat.

- See, Accuse.
 78c *'akel qarsa idi, pn devouring accuser*
 78f *mekal qarsa idi devouring accusation*

DISCERN, DISTINGUISH, SEPARATE:

The ability to be able to differentiate between the right, the evil, and the carnal.

- The sect of the Pharisaya were Separatists who separated themselves from others, and one was most able to distinguish them from the , See: JUSTIFY: cp: Zaduqaya
 1474a *peras vv separate, appoint, distinguish, discern*
 1474b *perisa pn Pherisa, Separatist*
 1474c *pursana nn difference, distinction*
 1474d *parusuta nn discernment*
 1474e *perisaya adj pl Pharisaya*
 1474f *meparsana nn discern*

DISCIPLINARIAN, DISCIPLINE:

One who trains, whether physically, soulically (morally), or spiritually (intellectually): it is to be distinguished from chastisement.

- 1640d *marduta nn discipline*
 1640f *raduya nn disciplinarian*

DO, VISIT, WORK:

The words do and deed are used very sparingly in Scripture. Its alternate meaning is visit — not as a friendly house call, but rather in terms of visiting judgment.

The primary word for a task is work: and for performing a task, work, serve, and enslave.

- 1218a *sear vv do, visit*
 1218b *surana nn deed, visitation*
 1218c *saura nn visitor*
 1247a *ebad vv enslave, serve, work*
 1247b *ebad nn servant, worker*
 1247c *ebada nn work*
 1247d *abduta nn service, servient, servitude*
 1247e *abuda adj worker*
 1247f *mabedana adj worker*
 1247g *mabedanuta nn working*
 1247h *subada nn subservient*
 1417a *pelah vv labor, make, serve, work*
 1417b *palha nn servant, soldier, worker, worshipper*
 1417c *pulhana nn service, occupation, worship*
 1417d *palhuta nn service*
 1417e *palaha nn laborer, servant*

DOCTOR:

A doctor, in Scripture, is one who doctrinates a doctrine. These words have no association with physician — one who heals.

- 788a *yilep vv doctrinate*
 788b *yulpana nn doctrine*
 788c *malpana nn doctor, didactic*
 788d *malpanuta nn doctrine*

EARTH, EARTHLY:

The planet on which we exist: often contrasted with the heavens.

- 209a *ara nn earth*
 209b *'ar'anaya adj earthly*
 1339a *'apra nn dust, earth*
 1339b *'aprana adj dusty, earthy*

ENLIVEN:

To give life.

LIVE:

To exist:

Although some the following definitions imply salvation, the Aramaic brings out the giving of life. To exemplify: All humanity is originally dead in sin — having no reason to be saved. However, all humanity, having been dead in sin may, through trust in Yah Shua the Messiah, be enlivened to eternal life.

HUSHA:

(Hebraic, Hosea) (Yaunait, Osea) Enlivener, Life Giver:

HUSHA NA:

(Hebraic, Hosha Na) (Yaunait, Hosanna)

Husha Na appears in Psalm 118:25. See the exeGes Parallel BIBLE. This is also the shout of the people in what is known as the Triumphal Entry of Yah Shua into Uri Shelem. Note that the people were not shouting words of acclamation, but rather, pleading to be saved from persecution.

YAH SHUA:

(Hebraic, Yah Shua) (Yaunait, Iesus) (King James, Joshua, Jesus) The name of the scribe of the fifth scroll of Scripture, and the name of our Lord Yah Shua the Meshiah: Eternal Lifegiver.

- 604a *heya vv live, enliven, save*
 604b *haya adj alive, living, saved*
 604c *haye nn life, salvation*
 604d *hayuta nn living being*
 604e *haita nn living*
 604f *mahyana adj lifegiving, Lifegiver*
 484 *husa' pn Husha*
 216 *'usa'na pn Husha Na*

ENTOMB:

In Scripture, the dead were not buried: they were entombed.

- 1532a *qebar vv entomb*
 1532b *qebura nn tomb*
 1532c *qabura nn entombers*
 1532d *qeburta nn entombing*
 1532e *qabra nn tomb*

WORD SUMMARIES

ENVY:

A desire to be able to emulate another: in contrast to covet, where one desires to have that which belongs to another.

JEALOUS:

The noun of envy.

ZEALOUS:

In the English language, differs from jealous in that it expresses a desire to accomplish.

ZEALOT:

A zealous person.

646a *hesam* vv envy

646b *hesama* nn envy

720a *tan* vv envy, *jealouse*

720b *tenana* nn envy, *jealousy*, *zeal*

720c *tanana* adj *zealot*, *zealous*

EON, ETERNITY, ETERNAL, WORLD:

Eon, most often, refers to the eon (age) in which we live. When used twice, it refers to eons past to eons future.

Eternal, eternity, depending on the context, may refer to eternity past and/or eternity future.

World is used most often when speaking of the system in which we live.

'alma nn eon, eternity, world

1309b *'almayuta* nn worldliness

1309c *'almanaya* adj worldly

EPICUREAN:

One who is devoted to sensual fulfillment.

172 *'epiqueraus* pn Epicureans

EPISCOPATE:

A high office in the congregation.

180 *'episqupa* nn episcopate

EVIL, VILIFY:

Evil, wicked.

Vilify, to cause evil.

225a *bisa* adj evil, *vilify*

225b *bisa'it* adv evilly

225c *bisuta* nn evil

FACE:

Face includes the frontal area of the head. Also used in many idioms, such as not regarding a person by face.

See hypocrite, hypocrite, face.

1471 *parsapa* nn face

FIRST:

That which precedes, whether in time or quality. Five different roots with similar meanings.

255a *bekar* vv first

255b *bukra* nn first birth

255c *bukruta* nn first right

255d *bekiraya* adj early, firstly

579b *had besabba* nn First Sabbath: see: Sabbath

1538c *luqedal* adv before, ere, first

1538d *qedam* prp ere, in front of, before, forward

1538e *qadma* adj first

1538f *qadmaya* adj first

1538g *qadmaya* adv first

1538h *qudma* nn first

1538i *meqademuta* nn foreknowledge

1671a *risa* nn arch, beginning, head, hierarch, original

1671b *risaya* adj first choice

1671c *risita* nn beginning, firstling, original

1671d *risanuta* nn origin

GLORY:

A brilliant splendor, not necessarily physical.

GLORIFY:

To cause to be splendid. Transformation may be an example of glorification.

1718a *subha* nn glory

1718b *sebiha* adj glorious

1718c *sebah* vv glorify

1718d *mesabha* vv glorified, glorious

1718e *tesbuhta* nn glorified, glory

GOD, YAH VEH:

The primary difference between the Hebraic and the Aramaic words for God are the vowel structures which were added in the eighth century.

Neither the Yaunait or Aramaic distinguish between the title, God or the Name, Yah Veh. Whenever the words quote an Old Covenant verse which indicated the name, we so translated it.

57 *'il pn El* (Hebraic for God)

85a *'alaha* tt God, Yah Veh

85b *'alahuta* nn Godhead

85c *'alahaya* adj Godly

85d *'alahta* nn goddess

GRACE:

A favor voluntarily bestowed.

GRACED:

One on whom a favor has been voluntarily bestowed: the correct translation for blessed.

693a *taba* adj graced, greatly, adv very

693b *tabuta* nn grace

693c *tuba* nn graced

693d *tubana* adj graced

693e *tutana* adj graced

693f *taibuta* nn grace

GUARD, ON GUARD, REGARD:

Most often used in admonitions of the Misvah.

“Remember the Sabbath, to guard it holy”.

1092a *netar* vv guard

1092b *matarta* nn guard

1092c *natura* nn guard

1092d *neturta* nn guarding, on guard

HALEL, HALELU YAH:

Halel — the highest form of praise. This is the Hebraic word used in designating the Halel Psalms. It appears in the New Covenant exactly one time. And it used by Luqa, of whom it has been said that he was not a Hebraya. However, it may be that he was a bit more learned than the other apostles. A thorough study of the manuscripts indicates that Luqa had a much richer vocabulary than all the other apostles.

Halelu Yah means, the highest form of praise to Yah: Yah being the abbreviated form of the name of our God, Yah Veh. This is that “other word” that transliterates to every language in the world. cp: Amen.

Of great lament is that, in most Versions, Halel and Halelu Yah are translated instead of being transliterated — and that when it appears in most versions, it is seriously misspelled — except in the ExeGes Ready Research Bible, the ExeGes Parallel Bible and this Aramaic New Covenant.

493 *halel* vv halel

494 *haleluya* pn Halelu Yah

WORD SUMMARIES**HALLOW, HOLY:**

Hallow is to cause to be holy.

Most dictionaries define holy as meaning, set apart. This definition, in the mind of this exegete, is much too constricting. For Yah Veh misvahed us to be holy, even as he is holy. It seems to be more related to wholeness — that is, without blemish in its entirety.

- 643a *hasya* adj holy
- 643b *hasyuta* nn holiness
- 643c *hasi* vv absolve, hallow
- 643d *husaya* nn hallowing
- 1543a *qudsa* nn holiness
- 1543b *qades* vv hallow
- 1543c *maqdesa* nn holies
- 1543d *qadisa* adj holy
- 1543e *qadisuta* nn holiness

HANUKKAH:

A feast of renewal, of rededication.

RENEW:

Restore.

NEW:

Unused: having come into existence.

- 583a *hedet* vv renew
- 583b *hadta* adj new
- 583c *hadta'it* adv anew
- 583d *hadtuta* nn newness
- 583e *hudata* nn hanukkah
- 603 *hutra* nn staff, staves

HEAL, HEALER, HEALING:

To restore to wholeness. Physicians, in Scripture are referred to as healers. cp: Doctor.

- 140a *'asya* nn healer
- 140b *'asyuta* nn healing
- 140c *'asi* vv heal

HEAR, OBEY:

In Scripture, to hear means much more than the ear accepting the audible sound: it also includes hearkening (to give attention) and obeying. Remember the verses, "They have ears to hear and hear not"?

- 1798a *sema* vv hear, hearken
- 1798b *masme'a* nn hearing
- 1798c *masma'ta* nn hearing
- 1798d *samu'a* nn hearer
- 1798e *sema* nn hearing, rumor
- 1798f *mestam'ana* adj obedient
- 1798g *mestam'anuta* nn obedience

HEATHEN:

One who recognizes not Yah Veh as God.

- 640 *hanpa* adj heathen

HERESY:

A dogma in variance with Scripture.

- 515a *heresis* nn heresies
- 515b *heresyuta* adj heretic

HOLOCAUST:

A sacrificial offering consumed by burning.

- 802a *qiqad* vv burn
- 802b *yaqda* nn burn, holocaust
- 802c *yaqdana* nn burning

HOUSE, BETH:

Often compounded with other words. For example, Beth El means House of God.

- 251 *baita* nn Beth, house
- 252 *beit 'asire* nn guardhouse

HUMAN, MALE, FEMALE, MAN, WOMAN:

Scripture distinguishes between male, female, man, woman, and humanity — and for a very important reason. For example, Yah Shua is not the son of man, for He was birthed by the Holy Spirit through a woman. Yah Shua is referred to as a man, but never as the Son of man. Sons of humanity is also used when referring to humans in general.

- 129a *'nasa* nn human, humanity
- 129b *'nasuta* nn humanity
- 131 *'antta* nn woman
- 291 *bar'nassa* nn son of humanity
- 326a *gabra* nn man
- 326b *gabruta* plural nn manly omens
- 326c *gebar* vv manly
- 853b *kul'nas* nn all humanity, every human
- 1128 *neqbeta* nn female
- 1128 *neqbeta* nn female
- 432 *dekra* adj male

HYPOCRIZE, HYPOCRITE, FACE:

Two totally different words, often used in conjunction with each other.

'ape is also a word for face, and facebread, which is usually translated showbread.

- 166 *'ape* nn face, hypocrite, showbread
- 1111a *nesab* vv take, hypocrite

I, I — I AM:

The Aramaic uses the same root to indicate I and we. In this instance, the Yaunait text more closely follows the format of the Hebraic text with the exact words, I AM. In the Yaunait text there is only one instance where I AM does not refer to Yah Shua.

In the Aramaic, the I AM is indicated with "I — I" with the "AM" implied. It is also used for emphasis.

- 116a *I 'ena 'ena pro I — I AM*
- 116b *'ena pro I, we*

JUDGE:

To declare a verdict.

- 413a *dina* nn judgment
- 413b *dan* vv judge
- 413c *dayana* nn judge

JUSTIFY:

To make righteous: to free from guilt and penalty. Zadoc was the Priest of Justness — from which came the sect of the Justists — the Zaduqaya.

- 529a *zaduq pn Zaduq*
- 529b *zaduqaya pn Zaduqaya*
- 529c *zadqa* adj just
- 529d *zedqa* nn just
- 529e *zedqeta* nn justnesses
- 529f *zadeq* vv justify
- 529g *zadiqa* adj just
- 529h *zadiqa'it* adv justly
- 529i *zadiquta* nn justness
- 840a *kina* adj just
- 840b *kina'it* adv justly
- 878c *kinuta* nn justness
- 1283a *'aula* nn injustice, unjustness
- 1283b *'awala* adj unjust
- 1283c *'auluta* nn injustice, unjustness
- 1283d *awel* vv injure

WORD SUMMARIES**KEPHA, STONE:**

Your name is Kepha: and upon this kepha I build my congregation. The manuscripts seem to indicate that Yah Shua used the same word for the name Kepha and the stone kepha.

819 *kpa nn stone*
820 *kpa pn Kepha*
1745 *sua nn rock*
1638f *regam vv stone*

LIBATE, LIBATION, POUR, POURING:

A libation is a religious liquid offering. Paulaus spoke of himself as being libated.

1816a *mesapa' vv libate, pour*
1816b *supa'a nn libation, pouring*
1816c *sepa' vv pour*

LONG, PATIENT, PATIENT SPIRIT, PROLONG, PROLONGED PATIENCE:

These eight words derive from four roots, all with the similar thought of not being anxious.

198a *'urka nn length*
198b *'erak vv lengthen, prolong*
808 *ni'rak vv lengthen, prolong*
1065a *negar vv lengthen, prolong, patient*
1065b *nagira adj prolonged patience*
1065c *nagiruta nn prolonged patience*
1065d *nugra nn long ago*
1065e *magrat ruha nn patient spirit*

LORD YAH SHUA THE MESHIAH:

Lord — a male of high rank: (1) A Lord over land, (2) a political title, (3) lord over a woman, (4) Deity.

Yah Shua — the name of our Lord — means Eternal Lifegiver.

Meshiah — the Anointed one — prophesied by David and shelemed in Yah Shua.

1033a *mare nn Lord, Yah Veh*
1033b *maruta nn lordship*
1551 *quriya nn Lady: Yaunaya; feminine of Lord*
811 *yesu' pn Yah Shua*
1044a *masah vv anoint*
1044b *mesiha tt Meshiah*
1044c *mesba nn oil, ointment*
1044d *mesihuta nn anointing*

Maryam — when traced to the Hebraic Miriam, the meaning is, bitter. However, when traced to its Aramaic root, it seems quite possible that this is the Aramaic feminine of Lord.

1039 *maryam pn Maryam*

LOVE:

A spiritual affinity between persons. cp: befriend.

567a *hab vv love*
567b *habiba nn beloved*
567e *huba nn love*

MANIFEST:

To open: to display: This is the Aramaic equivalent of revealing, from which we title the final scroll of Scripture, Manifestation.

357a *gela vv expose, open, manifest*
357b *galya vv expose, open, manifest*
357c *begleya adv openly*
357d *galuta nn exile*
357e *galyait adv openly*
357f *galyuta nn manifestation*
357g *gelyana nn manifestation*
357h *legleya adv openly*
357i *magle nn openness*
357j *in'bage adv, openly*

MANNA:

The food provided by Yah Veh in the wilderness. Literally means, "What is it" — and because no one knew, and because they were hungry, the Isra El Elaya ate it anyway — at least for a time.

1018 *manna nn manna*

MARVEL:

To evoke wonder.

447a *etdamar vv marvel*
447b *dumara nn marvel*
447c *tedmurta nn marvel(s)*

MENORAH:

The seven branched candelabrum in the Holy of Holies.

1083b *menarta nn menorah*

MERCHANDISE:

Merchandise, in Aramaic as well as in English, means both, to buy and to sell.

525 *zeban vv merchandise*
1848a *tagara nn merchant*
1848b *tegurta nn merchandise*
1848c *ettagar vv merchandise*

MERCY:

To extend a tender compassion.

633a *han vv mercy*
633b *henana nn mercy*
633c *tahnanta nn mercy*
1662h *merahmana adj merciful*
1662i *merahmanuta nn merciful*

MINISTER:

To attend to the wants and needs of others. Maryam worshipped, Martha ministered.

1802a *tesmesta vv minister*
1802b *mesamsana adj minister*
1802c *tesmesta nn ministry*

MISVAH, MISVOTH:

The commandments of Yah Veh to His people.

1441a *peqad vv misvah*
1441b *puqdana nn misvah, pl nn misvoth*
1441c *puqada nn misvah*

NAVE, PRIESTAL PRECINCT:

The Tabernacle of the Congregation has two portions: (1) The Holies, also known as the Priestal Precinct, where the Rabbis taght and the congregation listened: and (2) the Holy of Holies, also known as the Nave, where the Priest entered once a year to offer for the sins of the congregation.

The nave is the portion that was opened when the veil was ripped from above to below. Nausa refers to the nave — whereas Haikla does not make this distinction. Therefore the distinguishments have been through examination of the Hebraic and Yaunait manuscripts.

489 *haikla nn priestal precinct, nave*
1081 *nausa nn nave*

PARACLETE:

One who intercedes. Our Lord Yah Shua the Meshiah is our Paraclete: 1 Yah Chanan 2:1 — who sent us another Paraclete, the Holy Spirit: Yah Chanan 14:16, 26, 15:26, 16:7.

1473 *paraqlita nn Paraclete*

WORD SUMMARIES

PERFECT: To cause to be without blemish with naught to be added.

- 367a *gemar* vv perfect
 367b *gemira* vv perfect
 367c *gamura* adj perfector
 367d *gemurta* nn live coal
 367e *gemira'it* adv perfectly
 367f *gemiruta* nn perfection
 367g *gemara* nn perfection
 367h *lagmar* adv perfectly

PRIEST, RABBI:

Priest — a person authorized to minister religious rites.
 Rabbi — literally, great: a Doctor who doctrinates Doctrine.

This Aramaic New Covenant doctrinates many religious truths not discovered in any other manuscripts. The listing below indicates the kinds of priests and rabbis — and their overlapping ministries.

Our Lord Yah Shua the Messiah was a Rabbi Priest.

- 833a *kahna* nn priests
 833b *kahnuta* nn priesthood
 833c *kahnaya* adj priestly
 833d *kaham* vv priest
 867a *kumra* nn priest
 867b *kumruta* nn priesthood
 867c *kumreta* nn priestess
 1631a *raba* adj great, nn Rabbi
 1631b *rab baita* nn Rabbi of the House
 1631c *rab haila* nn Rabbi of Power
 1631d *rab'kahna* nn rabbi priest
 1631e *rab kumra* nn Rabbi Priest
 1631f *rab kenusta* nn Rabbi of the Congregation
 1631h *rabuta* nn rabbi priesthood
 1631k *rabuli* nn Rabuli
 1631l *rabi* nn Rabbi

PROPHET:

One who foretells (predicts) the future) — not as some who dilute the word would say, Tell forth. Prophets were first called seers — people who saw into the future.

- 1059a *nebiya* nn prophet
 1059b *nebiyuta* nn prophecy
 1059c *nebita* nn prophetess
 1059d *nabi* vv prophesy
 595c *hazaya* nn seer

PSALMIST, PSALM:

Psalmist — one who pipes a wind instrument as well as one who plucks a guitar.

Psalm — the name of the Book of Poetry by David the Psalmist.

- 554a *zemar* vv psalm
 554b *zemirta* nn psalm
 554c *zemara* nn psalm
 554d *mazmura* nn Psalm
 554e *zamara* adj piper, psalmist
 1133 *neqas* vv knock, pluck
 1558a *qetap* vv pluck
 1630a *qitarta* nn guitar
 1630b *qitaruda* nn guitarist

PURIFY:

To cleanse from impurities or other defilements. Its antonym is derived from another root.

- 430a *dakya* vv pure
 430b *deka* vv purify
 430b *dakta'it* adv purely
 430c *dakyuta* nn purity
 430d *dukaya* nn purifying
 430e *tadkita* nn purification
 718a *tama'* adj impure
 718b *tam'uta* nn impurity
 718c *tama* vv impure
 1129 *naqda* adj pure
 1506 *sahnuta* nn filthiness, impurity

QUAKE, SHAKE:

A quake is a severe shake. Scripture speaks of people quaking, as well as quakes in the sea and on earth.

- 538b *zaua* nn quaking
 1073a *nad* vv quake, shake
 1073b *nauda* nn quake, shaking

QURBANA:

A hallowed oblation.

- 1609b *qurbana* nn qurbana

REDEEMER:

One who assumes ownership by paying a price. cp: Lifegiver.

- 1472c *purqana* nn redemption, salvation
 1472d *paruqa* nn redeemer, savior

SOVEREIGN:

One who reigns. ExeGesés Bibles uses the term Sovereign rather than King, because King represents a kind of ruler: whereas Sovereign is the ruler of all kinds of rulers.

Our ruler is Sovereigns of Sovereigns — whether Qesars (Kaisars), Pherun (Pharaohs).

MALEK: Reigner, or ruler:

MALKI: Sovereign:

MALKI ZEDEQ: Sovereign of Justness.

- 1013a *malek* pn Malek
 1013b *melek* vv counsel, promise, reign, rule
 1013c *mulkana* nn promise, reign, rule
 1013d *malka* nn sovereign
 1013e *melka* nn reign, rule
 1013f *malkuta* nn sovereignty
 1013g *malketa* nn sovereignty
 1013h *malkum* pn Malkum
 1013i *malki* pn Malki
 1013i *malki* pn Malki
 1013j *malkizedeq* pn Malki Zedeq

REMEMBER:

To recall and/or retain in the memory.

- 431a *dukрана* nn remembrance
 431b *etdekar* vv remember
 1263a *ehad* vv remind, remember
 1263b *'ahida* adj mindful
 1263c *'uhdana* nn remembrance

RAZE:

To level to the ground. cp rise

- 1245 *setar* vv raze

WORD SUMMARIES

RISING: The rising of the sun, as in from the East.

RISE: To assume a standing position.

STAND: To rise to an upright position. See especially, Manifestation 5:6 where the distinction between rise and stand is of utmost importance. cp raze.

451a *denah* vv *rise, shine*

451b *denha* nn *rising*

451c *madnehi* nn *rising*

1547a *qam* vv *rise, stand*

1087 *nuhama* nn *resurrection*

1547e *qeyama* nn *covenant, resurrection*

1547f *qeyamta* nn *resurrection*

ROLL, SCROLL, SUBURB:

All ancient manuscripts were scribed on scrolls, and little scrolls named rolls. Both were wound in rolls.

Suburbs are living areas wrapped around and surrounding cities.

891a *kartisa* nn *roll*

891b *kerak* vv *around, bind, lead, surround, wind*

891c *kerka* nn *scroll*

891d *karka* nn *suburb*

1227a *sepra* nn *scroll*

1227b *sepra* nn *scribe*

SACRIFICE, SLAUGHTER:

Sacrifice — an offering to God: that being offered to God.

Slaughter — to massacre: To butcher for food.

The Lamb, whom men slaughtered, became a sacrifice for us.

402a *debah* vv *sacrifice*

402b *debha* nn *sacrifice*

402c *debheta* nn *sacrifice*

402d *debihuta* nn *sacrificing*

402e *madbeha* nn *sacrifice altar*

1553a *qetal* vv *sacrifice*

1103a *nekas* vv *slaughter*

1103b *neksa* nn *holdings, slaughter*

1104c *nekseta* nn *slaughter*

SCRIPTURE, MANUSCRIPT:

Scripture — a scribing scribed by scribes.

Manuscript — a Scripture scribed by hand.

In our usage, Scripture refers to the holy writings we call the Old Covenant and the New Covenant.

899a *ketab* vv *scribe*

899b *ketaba* nn *scripture*

899c *ketabuna* nn *script*

899d *ketabta* nn *manuscript*

899e *maktebanuta* nn *scribing*

1227a *sepra* nn *scroll*

1227b *sepra* nn *scribe*

1430 *penqita* nn *scribe pad*

1763 *setara* nn *manuscript*

SEASON, TIME:

Season — a general period — as summer, harvest, festival.

Time — Measured periods — as seconds, minutes, hours, days. The Yaunait, chronos, substantiates this. See: Manifestation 10:6, 7.

1261 *edana* nn *season*

526 *zabna* nn *time*

SELECT:

Most often refers to those whom God selected to reign with him — His hand picked holy.

323a *geba* vv *gather, select*

323b *gabya* nn *select*

323c *gabyuta* nn *selection*

323d *gebita* nn *election, collection, selection*

SHABBATH, FIRST SHABBATH:

Shabbath — Rest. God rested the seventh day of the week after He completed creating His creation.

First Shabbath — a high holy day. It was on a First Shabbath that the tomb was found to be empty.

579b *had besabba* nn *First Shabbath*

1716a *sabeta* nn *Shabbath*

1716b *sebat* vv *shabbathize*

SHADOW, TABERNACLE:

These two roots refer to God's protection over us — whether it be from the scorch, or in the shelter of the canopy of His tabernacle.

712a *telala* nn *shadow*

712b *telanita* nn *shadow*

712c *matlla* nn *shelter*

712d *metalta* nn *tabernacle*

712e *tatlila* nn *canopy*

712f *talel* vv *overshadow*

1775a *seken* vv *tabernacle*

1775b *maskena* nn *tabernacle*

SHALAM, SHALOM, SHELEM:

This is, to me, the most interesting word study of Scripture. When I was preparing the ExeGesés Ready Research Bible, I received what I felt, was a “holy hunch” (not a Scriptural term). And that was this, that when our Lord Yah Shua the Messiah hung on the stake, that he uttered not, “It is finished” but the one word, “Shelem”. And then when I discovered the Aramaic text, I was vindicated.

This whole group of words has to do with being fully satisfied and satisfying fully — which include (1) whole contentment, (2) the payment of a debt, (3) even in avenging and/or taking revenge. Even the name of the wisest man in the world is placed in this category.

Note that peace and pacify are two distinctly different words.

1009a *mela* vv *complete, fill, fulfill*

1009b *melaa* nn *fullness*

1009c *melya* nn *overflow*

1009d *malya'it* adv *fully*

1009e *malyuta* nn *fullness*

1009f *melita* nn *fullness*

1009g *mamle* nn *consolation*

1009h *mulaya* nn *fullness*

1009i *mesamleya* vv *shelem*

1009j *sumlaya* nn *shalam*

1788 *seleimun* pn *Sheleimun*

1789a *selem* vv *shelem*

1789b *salma* adj *whole*

1789c *selama* nn *shalom*

1789d *salmuta* nn *shalom*

1789e *mesalmana* adj *shalom*

1789f *sulama* nn *shalam*

1789g *maslemana* nn *shelemer*

1768a *saina* nn *peace*

1768b *sayen* vv *pacify*

WORD SUMMARIES

SHEOL:

The abode of the dead in the Old Covenant. David, in prophesying of our Lord Yah Shua the Meshiah promised, "You leave not my soul in sheol" And Paulaus, in Hebraya, assures us, He did not. 1 Petrus 3:19 tells us that when our Lord Yah Shua Meshiah died, he went to sheol and spoke to the souls there. And you know the rest — that many of the souls resurrected and were seen by many.

cp 1 Petrus 3:19 with any other version.

1764 *seyul nn sheol*

SHEPHERD, SHEPHERDDOM:

The primary meaning is that of a tender — one who tends herds — and in this instance, not necessarily sheep. Psalm 23:1 begins, Yah Veh Ra'ah. Compare that to 1686b.

Shepherddom is another word Yah Shua uses for Sovereigndom.

1686a *rea vv shepherd*

1686b *raya vv tend, herd, shepherd*

1686c *mar'ita nn shepherddom*

1686d *reya nn pasture*

SIGH, GROAN:

To exhale audibly with a long deep breath. Most versions mistranslate that God 'repented' for having made man, when in reality, He sighed. Also the Holy Spirit sighs when interceding for us in our prayers and petitions.

121a *'enah vv sigh*

121b *tenhata nn sigh*

121c *'az vv sigh, groan*

SIGN:

Spiritual signals, usually indicating evidence of Scriptural truth. The sun, moon, and stars, the sign of Yaunan, the turning of water into wine. Often mistranslated, miracle. Although the signs were miraculous, their purpose was to indicate Scriptural truth.

218a *'ata nn sign*

1082 *nap vv wave, sign*

1100 *nisa nn sign*

1677 *remaz vv sign*

SIT, SEAT, BAMAH, CATHEDRA, THRONE:

Sit — most often refers to being seated on a seat of authority — the bamah, for judgment: the cathedra, for festive occasions: and the throne for sovereigns in reigning.

814a *yiteb vv sit, seat, establish*

814b *mauteba nn cathedra*

243 *bim nn bamah*

895 *kurseya nn seat, throne*

1893 *traunus nn throne*

SON, BAR, DAUGHTER, BARTA:

Bar, as a single word means, son. It is often used in a name as being the son of a certain person.

Daughter, Barta: The feminine means daughter.

289 *bar nn son*

290 *bar'egara idi son of the roof, lunatic*

291 *bar'nassa nn son of humanity*

292 *bar'hira nn son of liberation*

293 *barta nn daughter*

294 *bar'aba pn Bar Aba*

295 *bar timai pn Bar Timai*

296 *bar yauna pn Bar Yauna*

297 *bar saba pn Bar Shaba*

298 *bar suma pn Bar Suma*

399 *bar tulmai pn Bar Tulmai*

300 *barnaba pn Bar Naba*

301 *barniqi pn Bar Niqi*

302 *baraq pn Bar Aq*

SORCERY:

The use of unholy spiritual powers over another.

673a *harse nn sorcery*

673b *harasa nn sorcerer*

673c *harasuta nn sorcery*

SOUL:

The Yaunait words for soul is psuche — which translates in English to psyche — from which we derive the word, psychologist.

Soul is related to the emotions. See: 2 Tima Theaus 4:3

1120a *napsa nn soul*

1120b *nepisa nn time to breathe (inhale)*

1120c *napsanaya adj soulical*

SPIRIT, HOLY SPIRIT, SPIRIT OF HOLINESS, SPIRITUALS, WIND:

Spirit — that area pertaining to the will. A spirit may be demonic, human, or holy. Spirit is the area in which we are urged to control the soulical and the physical.

Holy Spirit, Spirit of Holiness — the Holy Spirit has two titles in the New Covenant: (1) the Holy Spirit, and (2) the Spirit of Holiness. The use of the term, Holy Ghost, comes from the Germanic languages, wherein the term Geist translates to Ghost. However in the English language, Ghost refers to the spirit of one who is dead which we know, He is not.

Spirituals — those enduements and endowments the Holy Spirit gives to whom he wills. 1 Qurintaus 12:1—8, Hebraya 2:4.

Wind — in the Hebraic and the Aramaic, ruha is the word for both spirit and wind. So great discernment must be exercised when this word is confronted. For example, in Yechezq El 37: one must discern whether the wind blew over the dead bones, or whether the Spirit puffed into the dead bones and they came to life.

643b *hasyuta nn holiness*

1652a *ruha nn Spirit, wind*

1652b *ruhana adj spiritual*

1652c *ruhana'it adv spiritually*

1652d *ruhanaya adj spiritual*

WORD SUMMARIES

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STAKE:

To place on a stake, or to pierce with a stake. Often mistranslated, crucify.

562a *zeqap vv lift, stake*

562b *zeqipa nn stake*

1512a *selab vv stake*

1512b *seliba nn stake*

STRATEGIST:

One skilled in the art of strategy — in Scripture, usually used in a military setting.

151a *'estratiya nn strategist*

151b *'estratiga nn strategos*

151c *estratiyuta nn strategists*

TEST, TESTING:

A critical evaluation: cp: TEMPT: A lure to sin.

1111d *nesyuna nn testing*

1111e *nesyana nn test*

1111f *nasi vv test*

1111g *menasyana nn tester*

THE HEAVENS, THE HEAVENLIES:

The expanse of the firmament. The Old Covenant always presents the heavens as dual, and thus you read it here. The Scripture presents (1) the old heavens, (2) the new heavens, and (3) the third heavens to which Paul was caught up.

1795a *semaya nn the heavens*

1795b *semayana adj heavenlies*

TONGUE:

— The word used for language. Hebrew also uses the word LIP for language.

962 *lesana nn tongue*

TORAH:

The scrolls of Scripture which contain the misvoth.

195 *'uraira nn torah*

1108 *namosa nn torah*

TRIUMPH:

To overcome: to be victorious over.

546a *zaita vv triumph*

546b *zakuta nn triumph*

546c *zakaya adj innocent, triumphant*

WHORE:

A person who exchanges sexual relations for hire. The verb is the exchanging of sexual relations for hire. Scripture also includes illicit spiritual relations as whoring. cp: adulterize.

557a *zanita nn whore*

557b *zanyuta nn whoredom*

557c *zena vv whore*

557d *zanaya adj whoremonger*

WILL:

The mental faculty with which one determines a thought or action: the volition; the exercising of the will.

In this translation, will is used only within this definition. It is never used to indicate a future tense.

1491a *seba vv will*

1491b *sebuta nn will*

1491c *sebyana nn will*

WITNESS:

One who sees an event occurring: One who relates about what he has experienced. cp: Covenant.

1163a *seheda vv witness*

1163b *sahda vv witness*

1163c *sahduta nn witness*

WOE:

A great distress or calamity.

518 *wai int woe*

WORD:

Word is one of the most important words of any language — whether noun or verb. When used in the verbal form, it expresses the idea of giving one's word. Yah Veh worded, "I hold my word above my name." And He, in the beginning, His Word "having been", and in our eon "having been" flesh.

111 *'emar vv word*

1008a *melta nn word*

1008c *mamlid nn word of accent*

1008d *maiel vv word*

1484 *petgama nn word*

WORSHIP:

The expression of adoration, most properly toward God — including, but not limited to, prayer, praise, psalming.

1156a *seged vv worship*

1156b *saguda adj worshipper*

YAH HUD:

Possessed of Yah. The name of the people of God. See: Genesis 29:35.

756a *yihud pn Yah Hud*

756b *yihuda'it pn Yah Huda*

756c *yihudaya pn Yah Hudaya*

756d *yihudayuta pn Yah Hudayuta*

756e *yihuda pn Yah Huda*

YAUNAIT, YAUNAYA:

Aramaic for Hellenic (Bible Greek):

767 *yauna'it pn Yaunait*

768 *yaunaya pn Yaunaya*

